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Lausanne: the will to  
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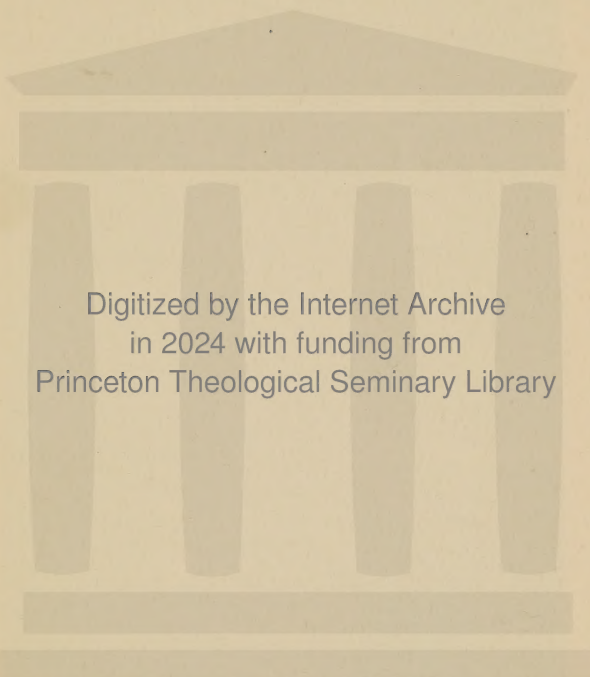




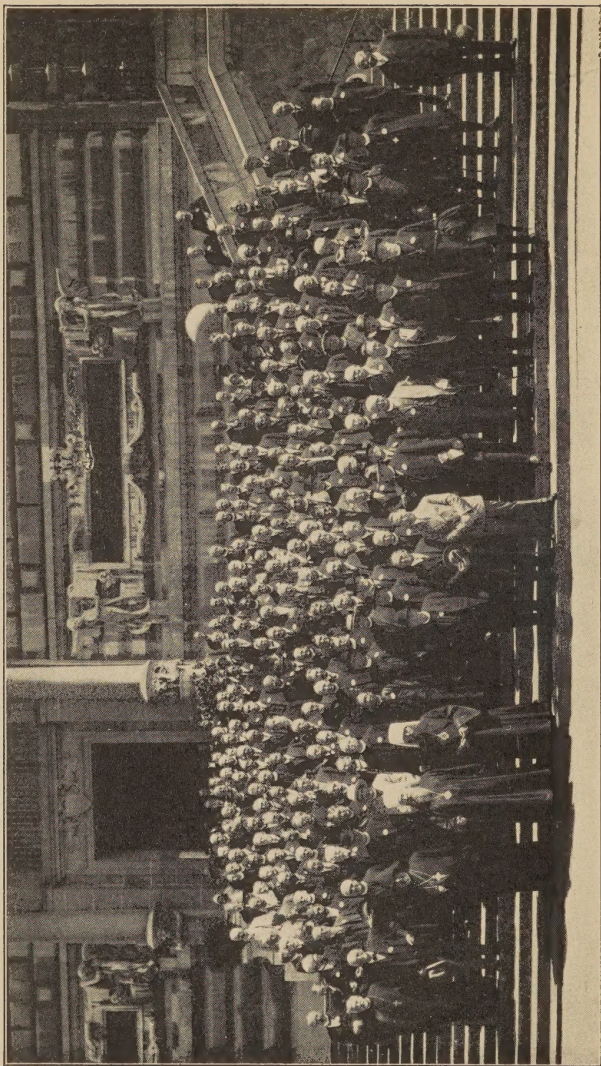


LAUSANNE: THE WILL TO UNDERSTAND





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“One in Charity”

*Emile Gos Photograph*



LAUSANNE:  
THE WILL TO UNDERSTAND  
AN AMERICAN INTERPRETATION

BY  
EDMUND DAVISON SOPER

DEAN OF THE SCHOOL OF RELIGION IN  
DUKE UNIVERSITY



GARDEN CITY      NEW YORK  
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V B

THIS BOOK IS DEDICATED

WITH DEEP REGARD TO

BISHOP CHARLES H. BRENT

who invited the author to prepare it  
and who, had it not been for illness,  
would have written a preface for it





## FOREWORD

At the close of the Conference I was asked to prepare a volume on Lausanne for American readers which should be somewhat more popular than the official report.<sup>1</sup> The present volume is the result of my work in attempting to carry out this request. It is not so much a report as an interpretation, from the American viewpoint. To be an interpretation at all the personal element must intrude itself. What I saw and heard and felt myself is so much a part of what the Conference meant that it could not but be included. Much to be found in the following pages will be looked for in vain in the official report. I felt it was necessary to take the reader behind the scenes and get a little of the atmosphere, which is only partly revealed by the addresses and formal discussions. I have also allowed myself a little fun; that must enter into any true interpretation of such a gathering. I have quoted at times quite freely; how else could one realize how others were reacting to what was taking place? I have mentioned names, and that means that many have been left out. I hope

<sup>1</sup> The Official Report of the Conference, entitled *Faith and Order*, is published by Doubleday, Doran & Company at \$2.50.

## FOREWORD

readers will be charitable if my choice of those mentioned does not meet their full approval. I have received help from many sources, too numerous to mention. I do wish, however, to express my appreciation of the encouragement and help of Rev. Edward S. Woods, of Crayden, England, and Mr. Charles H. Fohs, of the missionary Research Library, New York. I also wish to mention the name of Mr. Frank W. Brown, General Secretary of the World Conference, without whose aid in sending me material this volume could not have been written. I also wish to thank Rev. and Mrs. J. W. Frank for their kind help in reading the proofs.

It will of course be understood that I alone am responsible for the opinions expressed in this volume.

*E. D. S.*

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Publications relating to the Faith and  
Order Movement may be had on appli-  
cation to this address.





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Photographs by Courtesy of Emile Gos  
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# LAUSANNE: THE WILL TO UNDERSTAND

## CHAPTER ONE

### AMERICA AT LAUSANNE

"God and the Groceryman," a novel now current on this side of the Atlantic, takes in hand the same problem which sent many Americans to Lausanne last summer. The writer states the case clearly and even proposes a solution. We may be utterly out of sorts with his conclusions, though it demands a respectful hearing; what is of significance is his diagnosis, which is biting and uncompromising.

"Our one great defence against the rapidly increasing immorality of our nation, and the consequent drain upon the strength of the people, is Christianity. Enormous sums are given to this holy cause, and the waste of this money by the preachers and managers of the Church in perpetuating their denominational differences—which the Church as a whole agrees are of no importance—is the greatest economical crime of the age. The spiritual and moral consequences are disastrous beyond calculation. The

Church itself is breaking down under it. Our national, moral collapse is a direct result."

Is this true, or is it not true? All American church members are not agreed. There are those who would toss the matter off lightly and say we are getting along quite well, that denominations are good things and that we must continue to have them. When faced with what others look upon as economic waste they answer that that is merely the price we must pay for what is inevitable and necessary. Taking human nature as it is and considering what we have as a heritage, nothing else can be looked for. Of course some day we shall have unity, but not until conditions change so greatly that it is hard to see how it could take place in this very human world. As one writer puts it, "Not this side of Paradise, therefore—when the redeemed shall have attained to ultimate Truth and walk in the white robes of irreversible charity—is church unity, corporate and spiritual, a possibility. Like communism its program implies a condition where men are as angels of God. It is a Counsel of Perfection. How far are we moving in its direction?"

But the important fact which emerges is that such views once so common, so common that they were almost universal, are losing their grip. Gradually but surely the conviction is being born that the divisions in our common Christianity are unfortunate to say the least, that they are even a disgrace, when

looked at in the clear light of allegiance to our common Lord and Savior, Jesus Christ. We are becoming less patient with the "we should worry" attitude. Yes, we now begin to say, it is incumbent on every follower of Jesus Christ to ask himself seriously, why should such differences exist? Is the attitude I now hold one which tends to perpetuate them? Is Christ's prayer that his followers should be one finding an answer in the will to unity which should possess them?

Our American Protestantism is the most sadly divided of any branch of the Christian Church. Not only do we have the great families of denominations, but these families are split up into minor divisions, so that Lutherans, Baptists, Methodists, and Presbyterians (or Reformed) exist in many bodies, large and small. It seems as if once the spirit of accentuating differences began to make itself felt there was no end. Every little point of disagreement, if it could find a following, was made the point of departure for a new split, which felt justified in calling itself a "Church." It would be a mistake for a Protestant to condemn this tendency wholesale, for the very life of the whole movement of Protestantism rests upon the right of the individual conscience before God, but that is scarcely the point just here. Differences exist and will continue to exist, but unless men can find common ground of agreement on which their life can be based the

whole idea of the church becomes impossible. Undoubtedly we have gone too far and the idea of the church, a great all-embracing body of Christians, does not possess us as it should.

Our divisions are bad enough, but there is the even more deadly divisiveness, the smug satisfaction we feel in the very presence of the barriers which prevent Christian people from realizing the full fellowship which is their right and their privilege. Only occasionally do they see the deeper meaning of the denominational overlapping which is to be found everywhere. They may, when their attention is called to it, acknowledge that the same number of people might be served with far less equipment and consequently with less strain on the community. It is more difficult for them to realize the spiritual loss which is just as inevitable. Emulation in works of mercy and help may be and often is an effective means of stirring Christians to a sense of their duty and privilege, by pointing to the good works of others. But this is far removed from the rivalry which so frequently exists in Church life and which is not Christian at all. It would substitute for the love of Christ and humanity pride, fear, jealousy, and envy, which are not expressions of the spirit of our Master. Instead of building up, they actually tear down and destroy the very thing which our religion is placed in the world to accomplish.

I do not know of a denomination which in the past has not proceeded on the assumption that a town or community is not adequately churchd unless there is to be found there a church of that denomination. This feeling exists to some extent still, but here again a deep change is taking place. It has not registered itself as far as it should in the policies of responsible boards and committees, but we are beginning to breathe free air and signs of a new day are sure and clear. What this means in the inner minds of men is incalculable. The attitude is entirely different from that which possessed them a half century ago. It means that they believe in their fellow Christians and trust them more than in the old days of almost ruthless rivalry.

Unfortunately since the war there has been a reaction. Accompanying the narrow jingoism of the orthodox, American "one-hundred percenter," marches the narrow denominationalism which would draw the cords still tighter around each separate church. We can gain nothing by blinking the facts. It may be temporary, as many of us hope, but it is real and its effects will not lose momentum for many a day. Illustrations might be given but they are not necessary here. The one overwhelming fact to be faced is that the Church is almost helpless to do what is most needed just at this time. When the nations of the world are armed to the teeth, to a far greater extent than during the days before

the war, and face the danger of another devastating conflict, the church is so divided and so jealous, one denomination of another, that it cannot raise its voice and be heard. Ears are deaf to entreaties to disarm and cultivate the attitude of peace when the very church which should be leading the van is itself divided and contentious, weak with the same illness which afflicts the nations which are in need of its ministries.

I suppose every delegate who went from America to Lausanne last summer had thoughts like these in his mind. But he went to this particular place at this particular time because of a very definite invitation to meet with fellow Christians and consider with them the problem of Church unity.

The invitation came from the Protestant Episcopal Church in the United States of America. At the General Convention held in Cincinnati in 1910 "a Commission was elected to issue invitations to appoint Commissions to participate in arranging for such a World Conference, to all the important Churches throughout the world, which confess our Lord Jesus Christ as God and Savior." So much for the formal, legal aspect of the beginnings of the Conference. The more significant beginnings were in the minds and hearts of two devoted Christian men. One was Bishop Charles H. Brent, of the Protestant Episcopal Church, then a missionary in the Philippine Islands and now Bishop of



Western New York. He attended the World Missionary Conference which met in Edinburgh early in the summer of 1910, and it was there that the conviction came to him that a world conference which should take up the questions of Faith and Order should be held. The same conviction took hold of the mind and heart of his friend and counselor, Robert H. Gardiner, an Episcopal layman, who worked with him to secure the passing of the resolution in the General Convention and became secretary of the Commission of his Church, and later was called to head the Secretariat of the World Conference. He held this position until his death in 1924. One of the beautiful periods at the Lausanne Conference was the brief service held in his memory soon after the Conference opened. The members of the Conference were also given the opportunity to make contributions to a memorial tablet which was to be erected at Mr. Gardiner's ancestral home, in Gardiner, Maine. These two men had more to do with the plans for the World Conference than any others. Humanly speaking it was they who, with enthusiasm and undeviating purpose, in spite of all obstacles and adverse criticisms, worked on and made possible the final holding of the Conference.

A number of exceedingly significant Christian Conferences have been held in recent years. I have just mentioned that held in Edinburgh in 1910.



It was distinctly a missionary conference, which brought together from every part of the world leaders to consider the problem of the expansion of Christianity. It was looked upon as significant when it was held, and the years have only deepened that conviction. Then in 1924 there was held in Birmingham, England, a conference known as "Copec," which being interpreted means Conference on Christian Politics, Economics and Citizenship. Mr. J. H. Oldham attended Copec. He had been secretary of the Edinburgh Conference, and in an address at Copec, sought to link together the two Conferences. "As he saw them, they were necessary to each other. It was at Edinburgh that the vision of the World in its need of Christ came home to men. All men were seen there as the objects of the one Redemption. Now at Birmingham all parts of man's life were claimed as the field of the Redemption. There is but one task and one end."

Then followed Stockholm in 1925. It was a world conference on Life and Work. It was a conference dedicated to "the study of applied Christianity." The purpose was stated as follows, "The purpose of the Conference is not primarily to promote the reunion of Christendom, though such co-operation as is proposed will undoubtedly help to this end. It does not intend to deal with questions of Faith and Order. The purpose is rather to con-

centrate the thought of Christendom on the mind of Christ as revealed in the Gospels towards those great social, industrial and international questions which are so acutely urgent in our civilization." It was Copec in a universal instead of a national setting. It was spoken of as "Copec on the map of the world."

Lausanne was called to take up the very questions whose discussion was not attempted at the other conferences. Its purpose was definitely to promote the reunion of Christendom, and it did intend to deal with questions of Faith and Order. This made its task far more difficult and its results much more indefinite and intangible than was true of the other Conferences. We were in the presence of the most ticklish points; we were in constant danger of stirring up questions which had caused anathemas to be hurled at each other in the past, and the not very remote past either. Its success must be measured partly at least in the light of the difficulties which were faced as well as of actual accomplishment.

Between the time when the invitation to the Conference was sent out in 1910 until the Conference was held in 1927 much work was done, the most important feature of which was the holding of a preliminary Conference in 1920 in Geneva, Switzerland. It has been given the name, "A Pilgrimage Toward Unity." The delegates represented

about forty nations and seventy autonomous churches. It is not necessary to give a detailed account of this Conference; we are interested in Lausanne, to which this was only a step in preparation. But one or two matters of importance for Lausanne are really significant. One has to do with those churches to which invitations were not sent. To put the matter sharply, why were the Unitarians not present at Lausanne? The answer may be stated in Bishop Brent's words at Geneva. The call "was limited to those Christian communions throughout the world 'which confess our Lord Jesus Christ as God and Savior.' It is not that there are not other sincere and true men who are reaching after God and endeavoring to find what His will is, but it seemed necessary that we should confine our fellowship to those who had a common and deep devotion to Jesus Christ, God and Man, and that we should join with them in a conference." It was left entirely to the churches themselves to decide whether they came within the scope of the invitation. The Committee in charge of the Conference did not attempt to make the decision for any church. This was true of Lausanne as well as of Geneva, and I do not see how the Conference could have been held at all had there not been such a limitation. It was a delegated body representing churches and as such was bound by certain distinctions which the church

in its united as well as in its divided state has always recognized as real and significant.

The other matter which came out at Geneva and which has prevailed from the beginning was that the World Conference on Faith and Order was a conference of churches meeting on a common platform with no assumptions of priority or superiority over others on the part of any. "It was not that one communion aimed to draw into itself all others who worship our Lord Jesus Christ as God, or that we should patch ourselves together, but that all should accept the ideal of unity of our Lord, and together move toward it."

This is not the only movement toward unity which has made itself felt in recent years. As long ago as 1886 the English Anglicans proposed what they called the Lambeth Quadrilateral as the basis of unity. These four points were, the Holy Scriptures, the historic Creeds, the two Sacraments found in the Gospels, and the Historic Episcopate. It was at the point of the Historic Episcopate that the Protestant bodies found themselves unable to agree with their Anglican brethren and take steps toward unity; but the proposal showed that in the Anglican communion at least the divisions of Christendom were causing anxious concern. Then again the Lambeth Conference of Anglican Bishops in 1920 made another important move. That was so significant

that it has caused the whole Christian world to become more alive to the need and possibility of unity. After careful consideration the Free Churches of Great Britain have given answer that the proposals do not go far enough, that there is still a failure to recognize fully and freely their ministerial orders, and until that is done unity is still delayed and cannot be discussed as a practical plan. Still some distance was gained, the atmosphere was cleared, and it became even more evident that the Anglican communion felt that unity must be secured and that a beginning must not be longer put off.

While on this side there was no such significant movement American Protestantism was learning to work together and think together on the common task of the Christian Churches. One need only mention the Young Men's and Young Women's Christian Associations to recall that the high walls of division between the churches had been reduced to a minimum for those who worked together in these organizations. The same may be said of the Sunday School and the Young Peoples Societies. In recent years, however, the Federal Council of Churches in America has gone further in the direction of working together at a common task in that this is a federation of the churches which has official relations with the churches represented in it. In this and other ways the denominations were growing closer together and yet there were the differences



and they were serious and did really prevent the kind of fellowship which is possible only when Christians are much closer together than they now are.

The young people are impatient. Such a volume as Van Kirk's *Youth and Christian Unity* gives clear indication of that. In that volume is to be found the resolution passed, with but few dissenting votes, by an International Student Conference held in Evanston, Illinois, during the Christmas holidays of 1925. It runs as follows:

"We favor the unification of all Christian churches. To secure this we suggest the union of all Protestant denominations. As a first step toward this end we suggest the unification of young people's societies—The Christian Endeavor, The Epworth League, The Baptist Young People's Union, The Luther League, etc.—and that this be done through the Federal Council of Churches, if possible. . . . We suggest that all Christian Colleges and theological schools be made undenominational in their character."

The irresponsible exuberance of youth! Yes, undoubtedly, but is that all? Surely not. These young people are receiving their bent now. They can never be what they might have become had it not been for the visions which have begun to possess them. Go where you will, wherever you hear youth speaking out its deepest convictions, it is only on

this side. In another generation they may take the bit in their teeth and carry through what the present generation of adults is too cautious and fearful to attempt. Of the many criticisms which have been leveled at the Lausanne delegates the one which comes the nearest to hitting the mark is that youth was not sufficiently represented, that it was not merely an adult but an old man's conference.

There were young men there but not many. I think of Gaius J. Slosser, who was seated for a few days as one of the representatives of the Methodist Episcopal Church; of Justus Ferdinand Laun, Privat dozent in the University of Giessen, Germany, the youngest member of the conference, born in 1899; and there were others. But the Conference was not a young conference; most of the delegates were on the shady side of fifty. The reporter in *The Student Movement of Great Britain*, himself a prominent delegate, says, "The Conference was a gray-headed one on the whole." He tells about a student who was at Lausanne and heard the delegates discussing what might be done during the next twenty years. His comment was, "I wanted to get up and say, 'By Gosh, in fifteen years you'll all be dead'"—and the paragraph ends, "That student had a point!" This kind of comment has its limits too, and they were almost reached in *The Intercollegian*, the American student organ, in an editorial statement which commented thus, "During



the same summer period the Student Movement held a hundred conferences in all parts of the world, attended by every known variety of churchman. At the end of the day, which will unite us more?—aged ecclesiastes holding their own in discussion of Faith and Order, or the future leaders of the churches learning to follow the Master in life and work.” The obvious answer is that it is not a case of “either-or” but of “both-and,” neither being able to dispense with the other.

The American delegation represented all the families of Christians in the land, with one significant exception; the Roman Catholic Church was not represented. It may be well to consider why. When one has clearly in mind the stand taken by this Church he cannot blame them for not sending delegates to such a conference. Several years ago a delegation representing the World Conference paid a visit to the Vatican to present the matter to His Holiness the Pope and make request that a delegation be appointed to attend the Conference and discuss the question of unity with representatives of the other churches. The delegation was received cordially and their statement considered, but with a firmness which was as marked as the graciousness with which it was made the answer was forthcoming that no delegates could be appointed. How could it be otherwise? I think I cannot do better than to give the statement of the Rev. Martin J. Scott,

S.J., of the Church of St. Francis Xavier, New York. It is found in a volume entitled *Can the Churches Unite?* published a few months before the Lausanne Conference.

"It is not infrequently charged against the Catholic Church that she holds aloof from endeavors toward Christian unity. This is a serious charge and deserves consideration. Almost every Catholic service has a prayer for Christian unity. . . . The Catholic Church as a whole has nothing more at heart than Christian unity. In this she is only carrying out the prayer and command of her divine Founder. Why then does she not join the various movements set on foot for Christian unity? For the simple reason that Christian unity must be according to Christ's plan of unity; and, since she is convinced that His plan of unity postulates the acceptance of all that He taught and as He taught it, she can take no step that implies compromise on His teaching or concession to any doctrine opposed to it.

"Of course in taking this stand she believes that she has whole and entire the doctrine of Jesus Christ. She is convinced that she is the Church founded by Christ and given His guarantee of perpetuity and inerrancy. . . . Believing as she does that she has the whole truth of Christ, and nothing but the truth, the Catholic Church is not narrow nor bigoted nor at all inconsiderate or unfriendly in declining to make doctrinal concessions with a view to Christian unity."

If that be the attitude of the Church, and it most surely is, what other answer could she have given? The way to unity is the way of submission, complete submission to the Church and all it stands for, the church which reaches its ecclesiastical focal point in one man, the Pope of Rome, who occupies the seat of St. Peter and who claims to be the vicerent of Jesus Christ Himself. It is true that both at Stockholm and at Lausanne one or two Roman Catholic priests were present as observers, that they met with members of the Conference on friendly terms, but their presence has little or no significance—except, and this may have more in it than we think, that it shows that there are members of the Roman Catholic communion who are eager to go a little farther than the church as a whole would have them go. Who can tell? Only the future will disclose what may be taking place.

I must now come back to my statement that all the families of denominations in America were represented, with the exception of the Church just mentioned. Some came with considerable enthusiasm and some with more curiosity and wonder than anything else. The American Episcopalians were well represented. Why should they not be; they had been responsible for the sending out of the invitation in the first place. Almost too much has been made of this, even to the point of disparagement. It has been said that it was their affair, that

they started it and had to see it through, that it was gotten up as a pet scheme by this person and that, and that it did not and could not amount to much after all, and finally that it was so much their party that the other denominations accepted the invitation reluctantly and did so only so as not to be out of line with the pious movement toward unity which they knew could not be consummated. This is unfair and untrue, and was entertained by none who knew the facts. The Episcopalians were represented by bishops and clergy and laymen, who belonged to different schools of churchmanship, and who took a prominent part in the Conference. Bishop Charles H. Brent, of course, comes first, the very soul of the movement toward unity. Bishop William T. Manning, former rector of Trinity Church and now Bishop of New York, took a prominent part in the conference, both in the plenary sessions and in the sections and committees. It is manifestly impossible to name all in this and other delegations. In addition to the two already mentioned the names of Dr. Frederic C. Morehouse, editor of the *Living Church*, Milwaukee, and Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Illinois, both stalwart Anglo-Catholics, come to mind at once. On many occasions they took the floor to guard high church principles when they seemed in danger of being misunderstood or slighted. And I feel I must mention another Anglo-Catholic, Dr.

Francis J. Hall, of the General Theological Seminary, New York, who, in spite of the serious deafness which prevents him from the participation which might otherwise have been expected of him, seemed to be in it all with intense eagerness, as if the great passion of his life was unity. One layman cannot but be mentioned, Mr. George Zabriskie, of New York, who for years has identified himself with the movement towards unity and who is the Treasurer of the World Conference on Faith and Order.

The Lutherans of the United States were represented by delegates from the United Lutheran Church and the Lutheran Free Church of America. Dr. M. G. G. Scherer, Secretary of the United Lutheran Church, was a well known figure in the conference, delivering one of the principal addresses on the ministry and figuring in a number of the discussions. The Lutherans are seriously divided in America. So distant are one or two of the bodies in their attitude toward other Lutherans that they have no dealings at all with them. The general tendency, however, is in the other direction, and the recently consummated union of three bodies in the United Lutheran Church is a real achievement in church unity. One of the reasons for these divisions in the ranks of American Lutheranism is racial and linguistic. The German, the Swedish, and the Norwegian Lutherans have maintained separate organ-



izations. How long they will be kept apart no one knows. Powerful forces are working to bring them together which must ultimately result in other churches entering the union already formed.

The Northern Baptists from the United States were represented with a full quota, led by Dr. Robert A. Ashworth, pastor of the Church of the Redeemer, Yonkers, New York. Besides these I have the names of but two other Baptist delegates, one from the Seventh Day Baptist General Conference and the other from the Baptist Union of Ontario and Quebec. Whether the delegates from the Baptist Union of South Africa reached the Conference or not I do not know. The serious and significant thing about the Baptists and their connection with Lausanne was that two of the most important of the Baptist bodies were not represented at all, the Southern Baptist Convention of the United States and the English Baptists. The failure of the Southern Baptist Convention to send delegates is in keeping with a general policy to keep clear of any interdenominational connections. They are not represented on the Federal Council of Churches or the Foreign Missions Conference of North America. We must respect them in the attitude they have taken even though we sincerely wish they might come in and take part in the discussions on questions which affect them and us so closely.

The case of the English Baptists is a little differ-

ent. They do not hesitate to take part in and belong to interdenominational organizations. They felt, however, that it was useless for them to participate in a conference in which the points to be discussed had already received sufficient official consideration by their body. They had sent a formal reply to the proposals made by the Lambeth Conference in 1920, and it was of such nature that they felt it precluded any further discussion, that is, until a significant change had taken place in their relations with the Anglican body. This feeling was not shared by all the leaders of the Baptist body in England, and one of them, Dr. J. E. Roberts, came to Lausanne as an unofficial onlooker. This is what he says about it in *The Baptist Times*. "The decision—the disastrous decision as it seemed to some of us—of the Baptist Union Council not to be represented at the World Conference on Faith and Order placed me in an awkward position. . . . I was at Lausanne for eight days only. By the invitation of the Committee, I conducted the devotions on the opening day; thereafter, apart from taking part in the conversations in Committee, I only made one short speech. So no one need fear that I posed as a Baptist Union representative.

"Attendance at the Conference only deepened my regret that our great Church was not adequately represented. North American Baptists were just a little wiser than we. . . .



"It is my considered judgment, strongly confirmed by my Lausanne impressions, that we have missed a fine chance of serving our hard-pressed fellow Baptists in Eastern Europe, and have given the world a most unfortunate feeling about our relations to other Christians. As a prominent Congregationalist jokingly remarked to me, 'It's such a fine thing to be bracketed with the Roman Catholic Church—the Great Baptist Church also refused to be represented.' Omit the 'great'—and the phrase will be used about us, not jokingly, but with a far more harmful sentiment."

A small but significant representation of the Society of Friends was present both from the United States and Great Britain. They were on the extreme left wing of the Conference so far as organization and forms were concerned, but at its very center in their common desire and advocacy of the unity of Christians. Their views figured in many discussions, as we shall see. They were a most wholesome influence, checking the violence of those who find it difficult to conceive of Christianity without visible sacraments but who cannot but acknowledge the reality of the religion of those who have led the van in works of mercy and constructive helpfulness in the reconstruction of Central Europe since the War. It was a regret to many that Dr. Rufus M. Jones, a member of the Continuation Committee, could not be present at the Conference. All became

familiar with the presence of Miss Lucy Gardner, also a member of the Continuation Committee, from the British Quakers, who acted as timekeeper for the speakers at Lausanne, or shall I say for the presiding officer?

There were at least ten American Congregationalists at Lausanne, led by Dr. S. Parkes Cadman, the President of the Federal Council of Churches. Another leader was Dr. William E. Barton, the great authority on Lincoln and the father of Bruce Barton, the popular writer on religious subjects. I think of Dr. Barton in the Conference as the speaker of plain words, at times rather caustic but always forceful and at heart kindly. In this delegation was Miss Eliza H. Kendrick, Professor of Biblical History in Wellesley College, one of the eight women delegates.

Of the Presbyterian and Reformed group a number of names stand out. In the preliminary list the first entry is that of "Moderator of the General Assembly of 1927." This is Dr. Robert E. Speer, of the Presbyterian Board of Foreign Missions, but he could not be present. The previous Moderator, however, was there, Dr. William O. Thompson, President-Emeritus of the State University of Ohio. President J. Ross Stevenson, of Princeton Theological Seminary, and a member of the Continuation Committee of the Conference, and Dr. John A. Marquis, General Secretary of the Board of Na-

tional Missions, Dr. William Adams Brown, of Union Theological Seminary, and Dr. William P. Merrill, Pastor of the Brick Presbyterian Church, New York, are also to be mentioned. But besides these the Southern Presbyterian, the "Dutch" Reformed and the "German" Reformed, and the United Presbyterian Churches were represented. It is hard to resist mention of others, but I feel bound to mention only those who took an important part in the conference—and I fear I shall miss some of them. If I do I am very sorry.

The Methodists came from the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Protestant Church, the African Methodist Episcopal Church, and the Primitive Methodist Church in the United States. Probably the most prominent in the Conference was Bishop James Cannon, Jr., of the Southern Church, who has been for years on the Continuation Committee and who was chairman of the Section of the Conference on the Sacraments. But none can forget Bishop Francis J. McConnell, who gave one of the memorable addresses on the Gospel or the message of Christianity to the World. Bishop Frederick B. Fisher, represented the mission field in India. Among the pastors was Dr. Robert Bagnell, of Harrisburg, Pennsylvania, a member of the Continuation Committee, and responsible largely for the holding of a State Conference on Faith and Order a few months



*Emile Gos Photograph*

American Presbyterians.



*Emile Gos Photograph*

One of the committees of the Conference.  
(Ask them if it was a picnic party!)



before Lausanne. In this delegation were a number of laymen, the best known of whom was Dr. John R. Mott, who, unfortunately, was detained during the Conference period in Geneva on account of illness. The others were Mr. C. V. Vickrey, the General Secretary of the Near East Relief; Dean James A. James, of Northwestern University, Evanston, Illinois, and Mr. Frank A. Horne, a business man in New York.

This suggests another criticism of the Conference personnel which needs consideration. There were comparatively few layman members of the Conference. In a valuable report by Mr. Horne to the Methodist Preachers' Meeting of New York, he mentions this fact. These are his words, "The writer made a count from the final membership list and found there were twenty-three laymen and eight women delegates, and probably less than half a dozen representatives of the younger generation under, say, forty years of age." I do not want to create the impression that this criticism indicates that Mr. Horne did not believe in the Conference and in what it accomplished. It was just the contrary, as many passages from his report would show. But I learned in personal conversation with him that there were questions which came up and seemed very important to many delegates which to him as a business man, and a business man deeply interested in the coming of the Kingdom of God, seemed



of relative unimportance and which should not have bulked so largely in the discussions at Lausanne. We cannot afford to think lightly of such criticism and must not fail to realize that in the end the layman will play a large part in bringing in the unity that is to be.

Among the American delegates were those from the Disciples of Christ in North America and one delegate from their near relatives, the Christians. Mention may also be made here of the presence of delegates of the Disciples of Christ in Great Britain and in Australia. The Disciples could scarcely help being present. Their very existence as a separate body was in the beginning a protest against denominational cleavages. As long ago as 1809 Thomas Campbell issued a declaration embodying certain Principles of Christian Union which remain significant to-day. Here is one statement in that document, "That although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separate one from another, yet there ought to be no schisms, no uncharitable divisions among them." With this background it is not surprising that Dr. Peter Ainslie, a Disciples minister, should have devoted himself to the cause of Christian unity and that he should have been chosen early as a member of the Continuation Committee; nor is it surprising that he should have given expression to his intense desire for unity by



editing *The Christian Union Quarterly*, which for over sixteen years has been holding this ideal before the churches. He was well known in the Conference, the recognized spokesman of the Disciples and their principles.

All these and many others from America made their way to Lausanne and spent almost three weeks in the most strenuous endeavor to finish the task to which they had been appointed. It was no easy task and all were glad to turn away from theological discussion and betake themselves to the mountains and elsewhere for a brief holiday before turning to the ports and taking steamer for America again.

Yes, it is easy to criticize. I pick up a magazine and find myself reading words like these, "And since it was a foregone conclusion that every delegate knew beforehand exactly what his own position and that of his own denomination was, as well as what the others held, the value of such a conference may be questioned, except that it gave in the heart of summer at a lovely place in Switzerland a gorgeous junket to the commissioners and the secretaries. The conclusions could have been as well arrived at by correspondence." It was far from being a junket for those who at Lausanne worked as hard as they have ever worked, morning, noon and night, to understand each other and to put down in black and white the result of their

combined study and thought in short statements which should at the same time be true and fair to every group represented at the Conference. The sequel will show the extent to which the criticism just quoted missed the mark.

## CHAPTER TWO

### THE ENDS OF THE EARTH MEET

The Conference was held in Europe, not America, and that is as it should be. The danger has always been that Americans should be provincial and, looking at things from their own viewpoint and not coming into contact directly with things European, lose perspective and miss much which they might profitably use to help solve their own perplexing problems. This is just as true religiously as it is politically, educationally and socially. It is well to realize we belong to a whole world and not to one hemisphere. Thus Lausanne had many lessons to teach the American delegation, and everyone who attended the Conference realized how deep the indebtedness was.

One of the most profitable of the contacts was for Americans to meet the representatives of their own mother churches in Europe. They discovered they are the same yet different, and the contrasts were as useful as the likenesses in helping them to see their own problems in the right light.

The Lutheran delegation from the United States was small, that from Europe was large. There were

several small delegations from the Evangelical Lutheran Church of France, the Church of the Augsburg Confession in Alsace-Lorraine, and the Evangelical Lutheran Church of the Netherlands. In these sections Lutheranism is not strong. It is when we take one step farther east that we come to Lutheranism in its native habitat, in Germany, and here the representation was both large and notable. Easily at their head stood Dr. Adolf Deissmann, Professor in the University of Berlin and one of the leading New Testament scholars of to-day. A member of the Continuation Committee and Chairman of the section of the Conference on the Gospel, his figure was one of the most prominent in the Conference. It is indeed difficult to draw the line and not call the entire roll of German Lutherans, but it must be done. It is altogether necessary, however, to run down the list and name some of those whom we cannot but think of when Lausanne is mentioned. Dr. Martin Diebelius, Professor of the New Testament in Heidelberg, who took the chairmanship of the section on the Gospel when Dr. Deissmann was compelled to leave for Asia Minor; Pfarrer, or Pastor, Dr. Friedrich Gogarten, who with Dr. Barth is stirring German theological and religious circles to-day with what to many would seem extreme views of God's transcendence and man's insignificance; Dr. Friedrich Heiler, Professor in the University of Marburg, who left the Roman

Catholic Church a short time ago and is now through his voluminous writings gripping the Christian world and causing it to think again more deeply of worship and prayer and mysticism. There was also Dr. Heinrich Hermelink, Professor of Church History in Marburg, big in body and big in mind and heart; and who can but remember Dr. Arthur Titius, whose great shaggy head seemed but a symbol of inner power and resolute force? Very prominent in the Conference and in the deliberations of the Continuation Committee from an early day was Dr. Friedrich Siegmund-Schultze, who wrote this sentence at the end of his sketch in the Conference Who's Who, "Friend of Robert Gardiner since 1914." It is he who is preparing the more popular account of Lausanne for German readers. I must also mention Dr. August Lang, Professor in the University of Halle and a member of the preliminary Conference in Geneva in 1920, and Dr. Otto Dibelius, General Superintendent in Berlin of Lutheran work. I might go on but must not allow myself to do so. No one can look over the list, however, without being convinced of the ability and standing of this splendid delegation. I do not think there was any other which could surpass it in contributing power to such a Conference as this.

But we are not yet through with the Lutherans. The Church of Norway, the Church of Sweden, the Church of Denmark, all of which are Lutheran, and

the Lutheran churches in Hungary, Slovakia, Estonia, Latvia, and even the Federation of Lutheran churches in India had their delegates at the Conference. Without any question the chief representative of this group was the versatile and genial Dr. Nathan Söderblom, Archbishop of Upsala in Sweden. As a member of the Continuation Committee and the Chairman of the section of the Conference on the Conception of the United Church, Dr. Söderblom was known by everyone. I must not fail to mention Dr. Harold Ostenfeld, Bishop of Seeland in Denmark, also a member of the Continuation Committee, and Dr. Y. T. Brilioth, Professor in Abo, Finland, and a member of the Swedish delegation. One of the sad things about such a gathering of notable men is that the days are so full it is impossible to become acquainted with many, yes very many, who remain just names on a list of delegates. One felt he was in the presence of strong men who had come together out of busy lives to give themselves through three strenuous weeks to the task of understanding one another as the necessary and only foundation on which the movement toward unity might be confidently laid. It was a privilege for the American Lutherans as it was for all others to come into contact with these earnest men. Protestantism owes much to Germany and Scandinavia for what they have done in the past; the promise is that we shall continue to be indebted in the years to come



for much that we need in our Protestantism if we are to fulfill our mission in the world.

The connection between the Methodists in America and the Methodists in England has always been close. Speaking the same language the interchange has been easy and the ranks of the ministry in America have constantly been enriched by the steady flow in this direction. The American delegation could feel proud of their British brethren. They came representing the mother conference of them all, the Wesleyan Methodist, and also the Primitive Methodist Church, and the United Methodist Church. There were delegates from the Methodist Churches in Ireland, France, South Africa, Australasia, and New Zealand. Among the well known scholars were Dr. H. B. Workman, the church historian, whose recent work on John Wyclif raises him to a commanding position in his field, and Dr. Arthur S. Peake, the Nestor of the Primitive Methodists and a widely known Biblical scholar. A prominent figure was Sir Henry S. Lunn, a Wesleyan Methodist layman, who might almost be called an Apostle of church unity, of which *The Review of the Churches*, of which he is editor, is ample evidence. And again limitations of space forbid further mention of names. I cannot, however, pass without setting down the name of Dr. F. Luke Wiseman, the Secretary of the Home Mission Department of the Wesleyan Church, who was much in

evidence and most helpful both in committee and in the more general work in the main sessions of the Conference.

Scotland stands for Presbyterianism and Scotland was at Lausanne with representatives of the Established Church and the United Free Church. One of the most revered leaders of the Established Church, a delegate to the Conference, has died since his return home. Dr. J. A. McClymont, pastor, author, and church official, was over eighty when he came to the Conference, but no one would have guessed it when he came in contact with the vigor and keenness with which he entered into every phase of the Conference work. Another notable Scotsman and representative of the Established Church was the Honorable Lord Sands, a former judge of the Supreme Scottish Courts and one of the leading spirits in the negotiations looking toward union of the Established and the United Free Churches. The leading representative of the United Free Church was Dr. Robert Forgan, a member of the Continuation Committee of the Conference and a leader in his Church of the Foreign Missionary enterprise. The list of other churches and countries sending delegates who were Presbyterian or Reformed is long but so interesting that it must be put down here. The Reformed Church of Hungary, the Evangelical Church of Bohemian Brethren in Czecho-Slovakia, German Evangelical Church in

Bohemia, Moravia and Silesia, the Evangelical Church of the Valdese, the National Union of the Reformed Evangelical Churches of France and the National Union of the Reformed Churches of France, the Reformed Church of Alsace-Lorraine, the Belgian Christian Missionary Church, and the Presbyterian Churches of South Africa, Victoria (Australia), and New Zealand. In writing this list at least two names are called to mind which should not be missed. They took an important part, causing the whole membership of the Conference to be grateful every time they spoke. It was always beautiful, wholesome, kindly and deeply spiritual. I refer to Dr. Wilfred Monod, President of the National Union of the Reformed Churches of France and Professor in the Protestant Theological Faculty in Paris, and Dr. Charles Merle d'Augibné, also from France, the son of the noted historian of the Reformation and himself a leader in French Protestantism.

There are still other Presbyterian bodies to be mentioned. The Presbyterian Church in Canada, the part of that Church which did not go into the United Church of Canada with their fellow Presbyterians and the Methodists and Congregationalists, the Presbyterian Church of England, and the Presbyterian Churches of Ireland and Wales. Among those who stand out in these delegations were the Reverend J. Sinclair Stevenson, who to-

gether with his gifted wife has been a well known missionary to India, and the Reverend E. O. Davies and Dr. Owen Prys, both honored leaders in the Presbyterian Church of Wales. When this long list is looked over it is seen how numerous are the followers of John Calvin and how important their presence and influence in such a Conference as that at Lausanne.

The English Congregationalists sent two men who figured largely. Next to Bishop Brent the most prominent and useful member of the Conference was Dr. Alfred E. Garvie, Principal of New College, London, who was elected Deputy Chairman and most acceptably presided through the greater part of the Conference, thus relieving the Chairman, who was acting under physician's orders and was compelled to be as quiet as such a gathering would allow. That Dr. Garvie, one of the leading theologians of the present day and a theologian with a social passion, should have done so much in guiding the Conference did as much as any one factor to bring the Conference to the successful outcome which it reached. The other outstanding Congregationalist from England was Dr. J. Vernon Bartlet, Professor in Mansfield College, Oxford. Both because of his membership on the Continuation Committee and the part he took in address and discussion, it was amply evident that he was one of the leaders in the Conference. There were also delegates

from Congregational Unions in Brazil and Portugal, South Africa, and Australia and New Zealand. The North China Kung Li Hui, a Congregational Union, had one delegate, Dr. Timothy T. Lew, but I must delay to speak about his significance and that of others from the mission field to a later paragraph.

The hosts of the Conference were the Protestant Churches of Switzerland. Among their delegates were two whom I must mention, Dr. Eugène Choisy, Professor in the University of Geneva, well known in the Conference, and Dr. Adolf Keller, Secretary of the Swiss Church Federation and European Secretary of the American Federal Council of Churches, located permanently in Zurich, Switzerland. Mention should also be made of the Old Catholic Churches which were represented by four delegates, the most conspicuous being Bishop Adolf Küry, also Professor in the University of Bern and a member of the Continuation Committee of the Conference. A word may not be out of place about this interesting body. I quote from Dr. F. C. Fabricius, Professor in the University of Berlin, "Old Catholicism has recently dropped away from the Roman Church. The immediate cause was the doctrine of the Infallibility of the Pope, promulgated in 1870, which was thought to be an unjustifiable innovation. It celebrates the ceremonies in the native language of the country, allows priests to marry, and approaches



Evangelical Christianity in many other respects, so that it might be considered as a mediary state between Roman and Evangelical Christendom."

Of all the churches represented the Anglicans had the largest number of delegates. They not only had the largest delegation, but in it were those who were as outstanding as any members of the Conference. I have already spoken of the American Episcopalians, who worked closely with their fellow Anglicans from other countries. There was evident unity between them. This unity was apparent from the standpoint of their common membership in one Communion, but from another standpoint it was somewhat different. While the Anglo-Catholics were represented by exceedingly able men and were much in evidence, the whole delegation was by no means of that complexion. There were splendid Low Churchmen and Evangelicals among them who are not at all convinced by the claims of their High Church brethren. In truth one of the most potent facts, when the whole question of church unity is being considered, is that within the Anglican Communion men of radically different views are to be found, who differ from each other as widely as many Anglicans do from Presbyterians or Methodists. It sheds considerable light on the question when already in a church—a single, united, self-contained church—such differences are not only tolerated but looked upon as necessary, as little as



some care for the fellowship of those who are so far distant theologically from themselves.

It was whispered during the Conference that the recent controversy over the Prayer Book in England had changed the alignment of matters considerably. While I was in England a few weeks before Lausanne I read an advertisement of a meeting called to protest against the acceptance of the Revised Prayer Book, and one of the statements it contained was that the protest might be carried even to the point of "secession." That was the word used and it was startling. So also thought many of the leaders of the Church of England. They had been brought to a pretty pass in their attempt to revise the Prayer Book, which a vast majority believed needed revision. They were on the point of driving out of their membership a section of the church. Was it worth the candle? It certainly was not. Every effort was made to prevent schism, and it succeeded, but it could only be done by making the disaffected group sure that the Anglican Communion, the Church of England, was broad and liberal enough to embrace those in its membership who differed widely on such a really important point as the sacraments.<sup>1</sup> As it is the Prayer Book is now ready to be considered by the final legal authority, the British Parliament,

<sup>1</sup> Since the above was written the Deposited Prayer Book has been rejected by the House of Commons, and only the future can tell what the final outcome will be.

and so great has been the criticism of the revision that it may not be accepted when it is brought before that body.

Probably the outstanding leader of the Anglicans was Bishop Charles Gore, now along in years but with the same vigor and keenness and frankness which have always been associated with his name. I think of him when first I heard him at Edinburgh in 1910. He came as a delegate from the High Church Society for the Propagation of the Gospel. This delegation was but a small section of the total membership of the Conference, which was very strongly Low Church and Evangelical. His first remark was, as I remember it, "I feel as if I were a lion in a den of Daniels!" Time and again at Lausanne Bishop Gore was on his feet, insisting that we be clear at this point or that or protesting against some statement or motion which he felt would endanger the work of the Conference or mar the edifice of religion as he saw it. No statement seemed to escape his careful scrutiny. All that he said carried weight and caused the delegates, whether they agreed with him or not, to be thankful for his presence and forceful words. Next to him I should say that Dr. Edwin James Palmer, Bishop of Bombay, was the most prominent English Anglican at the Conference. Picturesque in dress, pungent in speech, scrupulously fair in his relations with those who differed from him, Bishop Palmer made an important con-

tribution to the Conference. It did not all appear at Lausanne. For years he had been one of the most faithful members of the Continuation Committee, as it planned and worked beforehand for the success of the Lausanne meeting. He was Chairman of the Subjects Committee, of which we shall hear later.

But all the Church of England delegates had a contribution to make. There were Dr. Arthur C. Headlam, Bishop of Gloucester, holding very different views from Bishop Gore and Bishop Palmer, whose address on the unity of Christendom occasioned the widest discussion, and Dr. William Temple, Bishop of Manchester, son of an Archbishop of Canterbury, an author of note, one of the most important forces in the Copec Conference, and both in address and in committee making a mark on the thinking of the Conference. I also think of Dr. John A. Douglas, who is almost a liaison officer between the Church of England and the Eastern Orthodox Churches, whose interest is expressed through the quarterly called *The Christian East* of which he is editor. Three old leaders of the Christian Student Movement were among the Anglican delegation, Canon Tissington Tatlow, who is still active officially in the Movement, Canon O. C. Quick, of the Carlisle Cathedral, and Canon Edward S. Woods, formerly of Cambridge and now of Croyden, Surrey. There was one layman among them. Mr. Athelston Riley, one of the most influential leaders

of the Anglo-Catholic party. A very quiet, unobtrusive little man, he has given his life to his church and a study of her institutions and forms. He felt the strain of the weeks at Lausanne and said to me toward the end of the Conference, "I have been interested in theology all my life, but I confess I am tired of it after these strenuous weeks here." That is as nearly as I can remember his exact words, but that sentiment found a hearty amen in the heart of many a delegate who had never before thought so strenuously and continuously on such high themes.

But besides the Anglicans from the Church of England and the Protestant Episcopal Church in America, there were those from the Church of England in Canada, the Province of the West Indies, the Anglican Diocese in Argentina and Eastern South America, the Church of Ireland, the Episcopal Church in Scotland, the Church in Wales, the Church of England in India, the Chung Hua Sheng Kung Hui in China, the Nippon Sei Kokwai in Japan, the Church of the Province of South Africa, the Church of England in Australia and Tasmania, and the Church of the Province of New Zealand. This looks like the bare bones of a skeleton but at Lausanne these branches of the Anglican Church were represented by flesh and blood, and some of them were men of outstanding prominence in the Conference. I should have placed the Bishop of Bombay here rather than in the list of Anglicans

from the Church of England, but it really does not make much difference in his case and in that of several others whose work is so directly dependent on the Church in England. Among those who should be singled out because of their contribution to the Conference the first place must surely be given to Dr. Charles Frederick d'Arcy, Archbishop of Armagh and Lord Primate of Ireland. A devoted worker for unity and believing in it mightily, he was listened to with deep respect at Lausanne. Another countryman of his, the Archbishop of Dublin, was heard several times, insisting that the ancient formulas be not a whit changed in their statements concerning the essential divinity of Jesus Christ. From the Church of Wales came the Reverend A. E. Monohan, of Monmouth, a young High Anglican who exemplified the spirit of Lausanne splendidly in demanding a full statement of every opinion no matter how much at variance from his own. From India came Dr. Vedanayakam S. Azariah, Bishop of Dornakal, the first Indian to be raised to that high office, whose words carried great weight as he clearly demonstrated the necessity of unity on the mission field; also Dr. Norman Tubbs, Bishop of Tinnevely and Madura, a decidedly Low Churchman, who would allow no barriers to prevent the most complete union of Christian Churches in India.

And now that the mission field has been mentioned it is well to realize that while the number



of delegates coming from the field, native Christians and missionaries, was not large, their influence was very great. The countries heard from were Japan, China, and India. China was represented by Dr. Timothy Tingfang Lew, Dean of the Faculty of Theology in Yenching University, Peking. He spoke a number of times and very much to the point. Union may be a debatable question at the home base; it becomes a necessity when the churches on the mission field are being considered. This theme was taken up by speaker after speaker from India. They have already accomplished much in the organization of the South India United Church, and the significance of that union movement bit into the thinking of the Conference. Bishop Gore, in his High Church fear that too much might be given away in the movement in India, cautioned the delegates not to put too much weight on what had been done there, but the Conference as a whole was with the Indian delegates and their eager desire for more. Listen to the words of Bishop Tubbs, "The Mission Field is the driving force behind the World Conference on Faith and Order. It was the great Missionary Conference at Edinburgh in 1910 that created the idea of Lausanne." He went back to the beginning in the Book of Acts, calling attention to "the Church on the Mission Field, the Church at Antioch," as the one which "stood for inclusive Christianity," while "the Church at the Home Base, the Church of Jerusalem,





*Emile Gos Photograph*

American Methodists.



*Emile Gos Photograph*

Disciples, Friends, and others.



stood for exclusiveness. She was static, she was dazzled with the glories of her prestige and position." "So," he continues, "to-day the Church in the Mission Field cannot help being inclusive. The exigencies of missionary work compel us to draw together. The Church in some parts of the Mission Field can solve this great problem on unity if the Church at the Home Base will not hinder. This restraint from the pillars of the Church at the Home Base is becoming intolerable. We must obey God rather than men. If the missionaries feel their natural love and loyalty to the mother church strained to the breaking point, how much more do Indian, African, Chinese and Japanese Christians chafe at the unnatural barriers which are imposed upon them. If to move forward is dangerous, it is far more dangerous to sit still." This was the tenor of the message from the mission field, and more was said by the veteran American Congregational Missionary, Dr. Robert A. Hume, and by another American, Dr. John J. Banninga, of the South India United Church.

There were eight representatives of the United Church of Canada, including two members of the Continuation Committee. Their leader was Dr. T. Albert Moore, Secretary of the General Council of the United Church. From 1910 until the union was effected in 1925 he was the Secretary of the Joint Committee through whose negotiations the union was brought about. This recent union deeply inter-

ested the delegates at Lausanne, and Dr. Moore was on the program at one of the public sessions to describe what had taken place and to interpret its significance. It differs from the union of Lutheran bodies in the United States and from the proposed union of Presbyterian bodies in Scotland. This is a union of Presbyterians, Methodists and Congregationalists, Calvinists and Arminians, with different forms of organization, and yet effecting a united church which gives promise of cohesion and stability and propagating power.

I have not dealt with all the bodies of Christians represented at Lausanne, though I have tried to indicate the various types represented. There is one other group which I have left till the last, not because less important than others but because of their uniqueness—I have reference to the members of the Eastern Greek Orthodox Church. It was a remarkable thing that they should have been present at all. For the first time in their history, since the great rupture which separated them from the Latin Church of the West the Greeks sent delegates to the preliminary Conference at Geneva and Stockholm in 1925. Why the change, why the willingness to associate as brethren with their fellow Christians of the Churches of Western Europe and other parts of the world? Undoubtedly one reason was that they had been led to recognize the presence of the spirit of Christ in those who in the terrible

years since the war had kept alive their children and ministered to the desolate and starving through such organizations as the Near East Relief. Then again the Church has suffered deeply in recent years, a suffering still being endured in countries like Armenia and in Russia, where the Soviet Government has harassed the old state church, now completely disestablished, in every possible way. Only fugitive representatives from the Russian Church were at Lausanne, the Soviets not allowing the leaders in Russia to leave the country. It is also true that members of the Church of England have been making friendly overtures to the Eastern Orthodox looking toward closer relations in time to come. So it has come about that after many centuries of isolation these churchmen of the East have been willing to fraternize with those of the West, who rejoice greatly that it has become a fact.

What are these churches? We shall let Professor Alivisatos, of Athens, answer. "By the Greek Orthodox Church is meant the Church which is composed of all the Orthodox churches; i. e., the Churches of the Oecumenial Patriarchate of Constantinople, the Patriarchates of Alexandria, Antioch, Jerusalem and Russia, the Archbishoprics and Metropolitanates of Cyprus, Greece, Serbia, Croatia and Slavonia, Roumania, Georgia in Caucasus, and the Church of Bulgaria. They number about one hundred thirty million souls. These local churches

make together the one Holy Catholic and Apostolic Orthodox Church. Each of them has its own organization and is autonomous, but all together form one individual church, thus preserving the unity of the churches of the first centuries."

It is at once evident that from the standpoint of ecclesiastical organization and government they differ radically from the Roman Catholic Church, the Latin Church of the West. The Roman Church is a unit in organization as well as in doctrine, heading up in one person, the Pope in Rome. Thus the Roman Church is clearly more rigid in its organization, but not so doctrinally. The truth is the Greek Church would seem to be more unbending, more bound to the past, more uncompromising in its attitude toward the views of others than the Roman Church, if that is possible. This was felt keenly by many of us at Lausanne. It came out at a number of places. Early in the Conference the most Reverend, the Archbishop of Sofia, Bulgaria, whose name is Stephan, read an address on the Fundamental Conditions for the Unification of the Christian Churches. He closes the preliminary part of the address as follows: "And we pastors of the Orthodox Church pray God every day for the more speedy unification of the Churches. We would feel a great burden on our consciences if we did not work for the strengthening of this holy movement. But at the same time we realize that for the establishment of



permanent unity among a number of organizations it is necessary to have as a basis a common, unshakable foundation accepted by all. To attain real unity it is necessary that all should confess the same confession of faith." That sounds rather severe and exacting, but what is it Archbishop Stephan has in mind? He is very frank and clear, and we must pause to see exactly what it is.

There must be an acceptance of seven sacraments, each as binding as is our observance of the two sacraments of Baptism and the Lord's Supper. In addition to these two there are the sacraments of Ordination, Confirmation (anointing with oil), Marriage, Repentance, and Anointment of the Sick (Extreme Unction, as it is called in the West). Speaking of Baptism, he said, "Through this sacrament not only are the sins of man forgiven, and his faith quickened, but he is also fully renewed and regenerated to a new life." And of the Eucharist, "The sacrifice of the Eucharist appears to us as a reproduction of the sacrifice which took place at Golgotha." The Orthodox Apostolic Creed is quoted, "We believe that in this celebration our Lord Jesus Christ is present, not symbolically, not in appearance, not by superabundance of grace as in the other sacraments, not merely by the entrance of the Holy Spirit, and not by the penetrating of the Body so that the divinity of the word enters truly in the bread offered at the Eucharist, but truly and in

reality, so that after the Consecration of the bread and wine the bread is altered, changes its nature, is transformed into the real Body of the Lord, and the wine is transformed into the real Blood of the Lord." Could anything be clearer, and could any basis of church unity be more impossible to the great majority of the Conference and the Churches they represented than this? It was repeated in an address on the Sacrament by the Right Reverend Nicholai, Bishop of Ochrida, later in the Conference. When to this is added the necessity of accepting whole and entire the statements in the seven Ecumenical Creeds of the United Christian Church, that is, before the final rupture in 1054, the impossibility of union on that basis becomes the more apparent.

They have been isolated from the rest of Christendom for centuries and only now for the first time have been willing to fraternize with the Churches of the West. That, however, is a most significant fact and may mean much for the future. To be orthodox, to cling to ancient symbols, to remain steadfast against every inducement to compromise, to endure persecution and insult and yet remain true—these have been characteristics of the Church of the East during the centuries, and they command our respect. They have a real contribution to make. Their deep reverence, their sense of the mysterious and awesome presence of God, their solemn and sub-

duing worship accompanied by the most magnificent music—all this leads to thankful appreciation. But unfortunately their very isolation has intensified their natural tendency to dogmatism and narrowness, so that we must not be surprised at their inability at Lausanne to break away from their traditional rigidity. The most wonderful fact was that they were there mingling with their fellow Christians and beginning to learn what such contact may mean in thought and life. They showed themselves eager for it, and they were met more than halfway by the men of the West who were only too glad to welcome them and receive them into their counsels and into the deepest fellowship of life and spirit. They may have seemed unbending in their formal and dogmatic attitudes; probably no other course was open to them. But in the deeper unity of the spirit all this seemed to disappear and we were as brothers looking to one common Lord and Savior for all we needed together. This way lies unity though it may be a long distance removed.

Their leader and spokesman was Archbishop Strenopoulos Germanos, of Thyatira, Asia Minor. But alas, Thyatira, one of the cities of the Apocalypse, contains no more Greeks, since the fateful day when in 1922 the Turks drove them out of their ancestral homes, which they had occupied since the earliest days of the Greek advance, centuries even before Homer sang of Troy and of the exploits of

Hector and Achilles. Archbishop Germanos now has his seat in London as the representative of the Ecumenical Patriarchate in Western Europe. He spoke for his fellow Greeks at Lausanne and is a member of the Continuation Committee of the Conference. I have already mentioned Dr. Hamilcar S. Alivisatos, Professor in the University of Athens, who did much to make the position of the Eastern Church clear on a number of occasions. There was another Professor, Dr. Nicolas Arseniew, representing the Orthodox Church in Poland, Professor of theology in Königsberg, Prussia. He also, because of his remarkable linguistic gifts, made the Greek position clear to us and our views understandable to them. It is very difficult for us in America to realize how formidable this is. I think of what Mr. Athelstan Riley said to me about this very thing. He said that one could talk with a Roman Catholic quite easily. You might not agree with him, but you knew what he was talking about and he knew what you were talking about. But not so with the Greeks. There was a barrier, and it took time to get around it, so that you and they felt sure you were on a common platform of understanding. We found that out many times during the Conference, but in the end we think we got along very well. I want to mention two other of the Orthodox who were prominent in the Conference. Many came to know and love Bishop Iriney, of Novi Sad, Serbia, and the

same can be said of Archbishop Serge Boulgakoff, formerly Professor in the University of Moscow and now Professor in the Orthodox Theological Institute in Paris. His last entry in the sketch in the Conference Who's Who runs thus, "Expelled from Russia by the Soviet Government in 1922." I should like to name others of the twenty-six or seven delegates from the Orthodox Church but must not. We shall have a number of occasions to meet them again as we shall follow the Conference from point to point.

Altogether there were about four hundred delegates in attendance at Lausanne. They represented some seventy independent church organizations. It is a little difficult to give the exact number of delegates, for some were leaving and others were taking their place from time to time. They could all be found together at the plenary sessions of the Conference in the Aula of the University where these sessions were held. We were together nearly three weeks, from August 3 to 21, which was scarcely long enough even for the purpose which called us together. When one considers, however, the possibilities which lay in the contacts he was making and might make with a group like that at Lausanne, the time we spent there was only a mere beginning. How much we might have gotten and could not! I find myself saying this as I go over the Who's Who and realize anew who were there and what

they represented, how rich the Conference was in goodness and greatness and what might have come to each of us if only we could have spent longer time in company with such men.



## CHAPTER THREE

### THE CONFERENCE FACES ITS TASK

The Conference assembled in Lausanne on the morning of Wednesday, August 3, 1927. The first session was held in the Cathedral. A word about it is necessary. It is a magnificent structure, said to be the finest piece of Gothic architecture in Switzerland. Its consecration in 1275 was considered so important that Pope Gregory X made the long journey across the Alps to perform the ceremony. But Lausanne and the Canton of Vaud, of which it is the capital city, are intensely Protestant, so the Cathedral to-day is an evangelical instead of a Catholic place of worship. All that was connected with the old Roman worship has been removed, that is, as far as the architecture will allow. There is no altar; instead there is a high pulpit, but not located at the same place. So different are the usages of the two ideas of worship that it is with difficulty that a church can be transformed from one to the other. The Roman Catholic press has taken different attitudes towards the Conference, all the way from a mild and even patronizing attitude to one of open scorn and contempt. An article in one of the more outspokenly scornful papers

is headed, "The Dead Cathedral," and goes on to say "A Cathedral, so-called, it gave one an instant shock as though one had entered a bereaved house after the body had been removed for burial and only a few condoling relatives remained." Another weekly facetiously remarked that the building was marked by the "Real Absence" instead of the "Real Presence." Well, so it may look to one who is out of sympathy and needs the visible paraphernalia of worship in order to appreciate the meaning of such a service; but for at least most of us who attended that opening service it was a veritable temple of God, filled with his presence and suffused with the spirit of eager desire to find the deeper sources of the unity which we all experienced.

The sermon was delivered by Bishop Brent. It is impossible to think that any one else could even have been considered. His task was to raise the Conference to a high level, on which it would be possible to consider adequately the question of Christian unity with all its difficulties and pitfalls. After reading the familiar passage in which we are given Jesus' prayer that his followers might be one (John 17:20-23), the Bishop said, "We are here at the urgent behest of Jesus Christ. We have come with willing feet. All the prayers and desires and labors of seventeen years meet in this hour.

"The call to unity is primarily from God to man. It is for our good that the appeal is made. Through unity alone can the Kingdom of God be set up among men. Through unity alone can the world believe and know that the Father has sent Jesus Christ to reveal Him to the whole human race. It stands as the unalterable condition on which He can fulfil His mission to mankind. This no one doubts who accepts Jesus Christ as Lord and Savior. . . .

"The call to unity is like the flow of a river. It never ceases. It has been sounding, with varying accent, through the successive generations since the beginning. To us it has of late come with new force through the voice of God's Spirit speaking to the many divided communions of our day, as the call of a shepherd to his scattered flock. We have responded to His call. We are gathered here at His bidding. He presides over us. In proportion to our obedience to His guidance we shall be able to promote His will and embrace it as our own. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others as though they were our very own—all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done."

In this "Call to Unity" Bishop Brent did another exceedingly important thing. He defined the method of the Conference in unmistakable phrase.

I cannot but quote again, "It is for conference, not controversy, that we are called. As God appeals to us sinners to reason together with Him, so we Christians mutually appeal to one another for a like fellowship. Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference, in all lowliness, strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unity; controversy exaggerates differences. Conference is a co-operative method for conflict; controversy, a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a Conference on Faith and Order. We are pledged to it by our presence. Let us play true to our trust."

Everything in the Conference was planned to look toward unity, yet its function was not to attempt to bring it to pass. This is not a distinction without a difference. Everything connected with unity was the subject of the Conference, but it was powerless, by the very conditions laid upon it by the churches which had appointed the delegates, to take a single step which might seem to commit the churches to any decision reached at Lausanne. Much misunderstanding has resulted from a failure to appreciate just what the Conference was set to do and what not. If its purpose was to achieve

unity, it was a failure complete and overwhelming. If its function was even to take steps in that direction, it must be recorded that it accomplished nothing. As the Bishop of Bombay phrased it, "We are not plenipotentiaries negotiating a treaty but responsible students of the truth of God." The purpose of the Conference, in other words, was for representatives of all the churches to come together on absolutely neutral ground and seek to understand each other. It was the will to understand which gave significance to Lausanne. Persistently, and I believe increasingly, the delegates sought to discover just what the views of members of other churches were, in what respects they agreed and in what they differed from their own. It was amazing to what an extent this spirit prevailed. Men as far distant from each other as Anglo-Catholics and Baptists asking questions and eliciting information on points in the other's standpoint which they had not understood or in fact known anything about—this kind of thing was characteristic of the Conference, especially in the small sections and sub-sections into which it was for a considerable time divided.

This feature was expressed succinctly by the Metropolitan Germanos, who in writing about the Conference at its close said, "But Lausanne was for us all, moreover, a first-class school. What we could not procure by a long study at home, this



provided for us a three weeks' intercourse and communication each with the other." Do we realize that this had never been done before in a large way in the Christian Church? Yes, there have been councils, many of them, but our attention was called to the fact that not in any of them was there such unanimity of purpose and such singleness of eye as was realized at Lausanne. We did not agree on many points but we did agree to ferret out these points and look at them together, and not call each other bad names when we found them and discovered how serious they were. There was only one unorthodoxy at Lausanne and that was not to be willing to understand the other man's viewpoint. I think Bishop Tubbs hit it off splendidly when he said. "Now at Lausanne we had an excellent illustration of the sporting spirit." There was plenty of give and take, and through it all men's attitude towards others and their views underwent a severe overhauling. We saw things in a new light. A great change takes place when once it is recognized that the man from whom we differ is a Christian, as loyal to Jesus Christ as we are and as devoted and self-sacrificing in relation to the Church and the Kingdom of God as any in our own Communion. Those of us who were at Lausanne can never be the same again. We have added to the number of our Christian friends and seen things from their standpoint, and some of the closest are those who,



sometimes at few points and sometimes at many, differ from us in theology and worship and practice.

The misunderstanding of the purposes of the Conference is to be found in most unexpected quarters. I find in The Christian Century an editorial entitled, The Shadow of Lausanne. What is that shadow? It was the fact "that the Lausanne Conference on Christian unity could not celebrate the Lord's Supper. Here were representatives from all parts of Christendom, save only the Roman Catholic communion. They all wore the name of Christ and professed to be his disciples. They had gathered with peculiarly tender emotions of fellowship and profound aspirations for something which they called Christian unity, and yet they held convictions which made it impossible to gather as one company about the table of their common Master and break bread in his memory." And then follows a most severe arraignment of the whole conference.

Dr. William E. Barton also comes out, in the very pages of the Anglo-Catholic Living Church, in burning denunciation of the Conference for the same failure. His language is both picturesque and forceful. "May there never be another world conference at which Christians cannot sit down at one table, and *be* as well as *partake* one Body of Christ. That mockery of the Son of God which we had at Lausanne must never be repeated. May the Lord

forgive me for the mildness of these words." Now may I say and make it very clear that I am of the same opinion with Dr. Barton and the editorial writer previously quoted concerning the sadness of the fact that we did not and could not kneel together around the table of our Lord? It is to me one of the most inexplicable and serious of all the conditions which we face in the life of the Church. It is astonishing that in the most sacred act of worship the Church knows the followers of the Lord Jesus cannot lay aside their differences and humbly confessing their sins join together in all that this act may mean to each of them. And yet when I have said that and thought even more, and have read the editorial mentioned and Dr. Barton's article, I am more strangely of the opinion that from the standpoint of Lausanne these criticisms are wide of the mark.

Have we stopped to consider that if we had been able to partake of the Lord's Supper together the Lausanne Conference might not have been called? It is true that there are other points on which the church is divided, but is there any which roots itself so firmly into the whole interpretation of Christianity as does the doctrine of the Sacrament? In the very editorial quoted is the clause, "Break bread in his memory." That is an interpretation of the Sacrament of the Lord's Supper, looked upon as most inadequate by many delegates at Lausanne.

To them a sacrament is not a sacrament at all unless it is performed under very definite specified conditions and as expressing a very clear and definite view of its meaning and by men who are made able to perform the rite only by passing through a very definite ordination. So long as these conditions hold and are believed in with deep conviction and great tenacity, as they were by scores of delegates at Lausanne, it would have been mockery for them to have partaken of a communion which was shorn of the very elements which cause it to be a worthy service at all. We met at Lausanne because such differences exist; we met to face them fairly and try to understand the different viewpoints; and nothing more could be expected or nothing more could have been done. It is a terrible situation I grant it; the fact of our disunity is the church's woeful failure and is constantly derogating from the honor of our Lord and putting most effective obstacles in the way of the coming of his Kingdom. That was why we went to Lausanne. It was to face all the ugly facts, and one of the ugliest is the inability of Christian people to partake together at the table of our Lord, which was intended to be a bond of unity rather than a symbol of disagreement and divergence.

So I come back to the statement that what we were set to do was to find out where we stood, where we agreed and where we differed, as the only sure

foundation on which in the years to come a movement toward unity, which should not end in talk and pious wishes and smoke, shall be planted with good hope of ultimate success.

The object which the Conference placed before itself was to produce six reports which could be sent back to the Churches which had sent delegates to Lausanne. These reports were to register the points of agreement and disagreement which came out in the discussions and thus furnish a basis of fact on which any possible movement towards unity might be started. In order to facilitate the work of the Conference towards this end much preliminary work had been done through a number of years. The preliminary Conference held in Geneva in 1920 faced the problem but did not get very far in its discussion. It became more difficult and larger as it was opened up from a hundred viewpoints. The Conference appointed a Continuation Committee to which was handed over the responsibility of arranging for and conducting the World Conference, which was finally held at Lausanne in 1927. Meetings of the Continuation Committee were held in connection with the Conference on Life and Work at Stockholm in 1925 and independently at Bern during the summer of 1926. A Subjects Committee was also at work, seeking to define the exact task of the Conference and analyze the whole question of Church unity into topics which would be more man-

ageable than to attempt to discuss the problem as a whole.

When the Conference met at Lausanne it accepted the plans for program and subjects which were proposed. It is necessary to understand exactly what this meant. The idea is still abroad that Lausanne was merely a speech-making conference and that little could be looked for on that basis. There were many speeches delivered, to which reference must be made as we proceed, but one would get a very inadequate idea of the Conference by even a careful reading of the speeches, if he did not take the pains to inform himself of what took place in the sections and sub-sections where most of the significant work was done. The Conference decided to discuss seven subjects. They were as follows:

Subject I. The Call to Unity.

Subject II. The Church's Message to the World  
—the Gospel.

Subject III. The Nature of the Church.

Subject IV. The Church's Common Confession  
of Faith.

Subject V. The Church's Ministry.

Subject VI. The Sacraments.

Subject VII. The Unity of Christendom and the  
Relation thereto of Existing Churches.

To each of these subjects except the first, which



obviously is different from the others, a day was assigned to bring it before the whole Conference.

These plenary sessions were held in the Aula of the splendid Palace de la Rumine, which is the administrative building of the University of Lausanne. The discussion of each subject was opened by two half-hour speeches. These were followed by four ten or fifteen minute speeches, and these in turn by general discussion from the floor. All this occurred at the morning session. In the afternoon session, which was held from four to six-thirty o'clock, the discussion was continued, usually preceded by one or two ten minute addresses. With this start the subject was committed to a section of the Conference with a chairman, previously notified of his appointment. Each section was under orders to bring back to the Conference a report, which might then be acted on as the Conference saw fit.

Twice the Conference was divided into three sections. Each member was permitted to choose his section, but he was expected to remain with that section until it had completed its report. The fact is there was practically no visiting from section to section, the delegates faithfully standing by until the work was done. The *modus operandi* was as follows:—after three days, when Subjects II, III and IV had been introduced, the Conference broke up into sections and did not meet again in full session until the sections were ready to report. When



these reports were received the Conference again met in plenary session for that purpose, and then for three days heard the addresses introducing the discussion of Subjects V, VI and VII. Then again the delegates met in various places in three sections. The personnel was not the same as that in the first division, as each delegate chose at will which section he would attend and work with. After several days of separation plenary sessions were begun again and continued until the Conference closed. In addition to the sections just mentioned the sub-sections must be mentioned. In almost every case the sections, after discussing the subject assigned for one or two sessions, broke up into four or five sub-sections. These were small groups of, say, twenty persons each. Following paragraphs will show what they did. There can be no question that Lausanne could never have accomplished what it did had it not been for the careful work done in these little groups; where every delegate could make his contribution, and where, in the give and take of close and friendly discussion, far more could be accomplished than in the more formal meetings in the Aula, where only the bolder delegates sent in their names to address the Conference on the call of the presiding officer.

So important was the work of these sections that I feel I must give the list again, this time adding the names of the chairmen. These men as section

chairmen had much to do in guiding the Conference to a successful conclusion.

Subject II. The Church's Message to the World—the Gospel. Dr. Adolf Deissmann.

Subject III. The Nature of the Church. Dr. William Adams Brown.

Subject IV. The Church's Common Confession of Faith. Dr. Tissington Tatlow.

Subject V. The Church's Ministry. Bishop Arthur C. Headlam.

Subject VI. The Sacraments. Bishop James Cannon, Jr.

Subject VII. The Unity of Christendom and the Relation thereto of Existing Churches. Archbishop Nathan Söderblom.

When the report of a section was ready it was presented for a first reading to the full Conference. In every case after being discussed it was sent back to the section for alteration at one point or another. Finally during the last two or three days of the Conference the reports one after another were disposed of in the rather unique way decided upon early in the Conference. They were not adopted, they were received. Adoption was considered too strong. It might be looked upon as putting the seal of approval upon the statements to be found in the reports as expressing the convictions of the del-

legates. There is no question that every report contained statements which did express such convictions, but it also contained much else. The attempt was made to put down not only the agreements but the points of disagreement, and no delegate wanted exactly to "adopt" all that such a report contained. Consequently it was thought wiser merely to "receive" the reports as a correct statement of what had been found to be the varying beliefs held by the different churches and schools of thought represented. But even this seemingly simple process was most carefully guarded. No report could be "received" with one vote against it. It must satisfy every delegate present that it was a correct statement of fact, that it was fair to all parties, and that it could be sent out as presenting the problem faced by the churches as they looked forward towards unity—that is, as far as that problem involves the subjects taken under consideration at Lausanne. It will appear a little later how this worked with reference to one of the reports, that on the Unity of Christendom, which was not received. It was felt by some, a very small minority (but minorities were highly respected at Lausanne), that the report in its wording was not quite fair. It came at the very close of the Conference, too late for further reference to the section. All that could be done was to refer it to the new Continuation Committee, with power to revise it on the principles of Lausanne,

and to send it to the Churches with the other reports, stating all the facts in the case.

I do not think it is necessary, nor would it be profitable, to go further into the details of the proceedings. What must surely have been made clear by what has been set down is that it was not a mere haphazard speech-making conference aiming at nothing and coming out nowhere. Everything was planned so that definite results might be reached, results which would be based on the most careful corporate thinking of which such a group was capable.

In order to show the kind of work done and the nature of the problems faced I cannot do better than to quote here and there from a statement written by a member of the conference, the Rev. H. N. Baker, of the Anglican Church in Australia, who gives a picture of his section at work.

“What a tremendous task was set before the members of the Third Commission! This was nothing less than producing a report upon the nature of the Church. . . .

“The difficulties inherent in the task itself, however, were not the only ones which faced the members of the Commission. There was another difficulty more elementary and practical, but very hard to surmount. It was the difficulty of getting a heterogeneous, diverse collection of men to think together at all. Try to imagine what kind of body we were.

We comprised 11 members of the Greek Orthodox Church, 21 Anglicans, 6 Free Churchmen, 2 Baptists, 2 Disciples, 2 Friends, 15 Lutherans, 28 Presbyterians and members of Continental Reformed Churches, 15 Methodists and members of the Evangelical Church of Germany. Was it possible for us to bring our minds into fellowship of effort? This initial psychological difficulty well nigh wrecked the endeavor from the start. The group never formed a united team; its members did not have time to be broken into one another's mental habits. At first they pulled in all directions of the compass, and the harder they pulled the worse the tangle! It was not will that was needed but direction. It was extraordinarily interesting to watch a gradual approximation to team method grow up between us. Indeed the whole Conference provides a signal instance of this psychological development.

"The Bishop of Bombay made a great attempt to put us right. . . . It was a great address, but many of us were not ready to take it in. . . . Then followed speeches from other leaders which covered a vast range of points of view stretching from that of the Greek Orthodox Church on the one side to that of the Quakers on the other. . . . The effect of these speeches was to deepen our confusion. . . . If our task was to formulate unity, how was it possible to bring such mentally opposing views into any kind of harmony?

"The next stage was to divide ourselves into five small groupings each comprising about twenty members. So picture these little committees meeting together in different rooms and different churches in various parts of Lausanne. It was in the committees that the best work of the Conference was performed, because in them the work of our self-education proceeded. What we failed to learn from speeches we learned through experience in mutual exchange of views in these small gatherings. Let it be remembered that up to this stage there had been no real conference. All that we had done was to listen to speeches; we had not expressed ourselves or set ourselves to any practical task. Now at least we learnt through self-effort and we began to unlearn something of what we had learned partly from the speeches, and partly from the misconceptions which we ourselves had brought to the Conference. . . .

"Gradually we came to see one or two things. First, we realized that an almost impassable chasm separated the mentality of people born and bred in the Catholic tradition from those born and bred in the Evangelical tradition. It seems impossible for the one to get even in true sight of the other. This was one of the hard facts of which we had to take account. In all groups were members of the Greek Orthodox Church and a few Anglo-Catholics who represented the Catholic tradition, and they were a valuable help to us. It took a good deal of time for



another group to realize that this development of Christianity must find expression as accurate and full as possible in the report. One at least of the sub-committees tended to overlook the Greeks and Catholics and to arrive at a vague neutral statement which would really be of very little value. We came to see that our statement would have to be such as would include both the Catholics and the Quakers and not be a product merely of intermediate groups. It followed that we could not aim at formulating unity as yet; we must begin by registering differences—our education was developing.

“Let us look into one of these groups, that presided over by Dr. S. Parkes Cadman. . . . We had not proceeded very far when we began to find our obstacles. The first of these arose over the question as to whether the church is based upon Holy Scripture or upon Tradition in addition to Scripture. This difference opened up the divergence between the Greek Orthodox position and that of most of the other members of the Committee. We came to see that both points of view would have to come into our report. At the end of the morning we succeeded in drawing up our report (not satisfactory perhaps to any of us) along the lines suggested by the Subjects Committee. This report accordingly was sent into the drafting committee along with the other four.

“On Wednesday morning we met again as a whole

section to face this composite document. The whole of this day was spent in criticising, amending, deleting from and adding to it. The process of self-education was going on the whole time. The changes which were agreed upon were handed to the drafting committee to be incorporated into the document which then would form our report to the whole Conference."

When one thinks that in five other sections almost the same process went on, it is abundantly clear that Lausanne was a real conference, where men worked hard to understand each other and to send back to the churches from which they came reports which were clear, accurate, and fair to all views.

Well do I remember the seven hours spent in Committee under Dr. Deissmann, whipping the final report on the message of the Church to the World into form for presentation to the full Conference. The language difficulty emerged here and became troublesome. The report had been written by Dr. Deissmann in German. The English translation was not satisfactory. Three hours were spent one afternoon going over point after point. The German "evangelium" means the Gospel, the Gospel of Jesus Christ, and can mean nothing else, but in English the "Gospel" can be used attached to a number of ideas, the "gospel of good health" and the "gospel of frugality," etc. It was hard for those

who had been brought up on "evangelium" to realize that a modifying phrase was necessary to make sure which gospel was meant in English. And after these linguistic difficulties had all been ironed out another four hours were necessary the next morning to go over the completed report as a whole and be sure that it represented things as they were. I remember that at one point Dr. Arseniew, the Orthodox Professor from Poland, felt it necessary to leave the Committee and consult with a Committee of Orthodox leaders to be sure that the statement we were about to pass finally met their approval as a correct statement of the Orthodox position.

Later in the Conference I was a member of the section on the Sacraments. By that time we had been drilled into some kind of form and knew a little better what to do and how to do it. But until the very end of the Conference there were surprises; new light was coming in, causing us to realize how important and difficult was the task to which we had been summoned. In this section two sessions were spent just letting the delegates speak at will on any part of the subject they desired. It did not bring us out anywhere but it helped clear the atmosphere. Then for two sessions the section was divided into four sub-sections or committees. These were under the chairmanship of Bishop Manning, of New York; Professor J. Vernon Bartlet, of Mansfield College; Professor Hermelink of Marburg;

and Dean Soper, of Duke University, in other words, myself.

When my Sub-section met I faced fifteen men and one woman, who was Professor Eliza H. Kendrick, of Wellesley College. The men were Dr. R. A. Ashworth, the leader of the American Baptist delegation; Archbishop Boulgakoff, the Russian refugee from Paris; Dr. A. E. Burn, Dean of Salisbury; Dr. H. Dysinger, an American Lutheran Theological Professor; Canon B. H. P. Fisher, of Lucknow, India; Dr. H. Maldwyn Hughes, Principal of Wesley College, Cambridge; W. P. Livingstone, an editor and author of mission books, representing the United Free Church of Scotland; Bishop Iriney, of Novi Sad, Serbia; Rev. A. E. Monohan, of Monmouth, England; Bishop James D. Perry, of Rhode Island; Dr. Owen Prys, of the Welsh Presbyterian Church; Dr. Otto Schmitz, Professor in the University of Münster; Dr. K. C. M. Sills, President of Bowdoin College; Dr. Josef Soucek, President of the Evangelical Church of Bohemian Brethren; and Rev. J. B. Cowden, an evangelist of the Disciples of Christ. It was enough to overwhelm any chairman, yet I must say that the spirit was so splendid that we began to work in the utmost harmony from the very start. Other groups were like this. I have taken the liberty to mention the names of those on my sub-committee to illustrate the kind of ability which was at work to produce the reports.



*Photo by Wilmot, The Providence Journal*

Left to Right: Dr. Turke, of Portland, Maine; Bishop Manning, of New York; Metropolitan Evlogios, of Russia (or of Paris); Dr. Hermelink, of Marburg.



*Photo by Wilmot, The Providence Journal*

Eastern and Western Christendom in contact at Lausanne.





But even then it was no easy task. After the four sub-committees had reported to the whole session it was a long distance to a finished report. We had used up all the time allotted, so the only thing to do was to appoint a large and representative committee with power to complete the report, using as the basis one of the reports of the sub-committees. For over three hours that night those eighteen men struggled. It looked toward the end as if we could not come to an understanding, so it was necessary to call another meeting the next morning. This meeting lasted from nine until one o'clock and at the end of that time a finished report was achieved. No, no one was trying to persuade another to change his view; all that was being attempted was a short statement which would correctly state the facts about the Sacraments, with the actual agreements and differences which were found to exist in the churches represented at Lausanne.

I may sum up by saying that the task of the Conference was to take up the questions which are directly involved in the unity of the Church and, by facing all the facts and attempting to realize their significance, to send back to the churches statements which might serve as the basis of the steps which may be taken toward unity in the years just ahead. It did not go into other matters; its motto was, this one thing I do. Until I realized how necessary this limitation was I felt rather disappointed. Here were

great theologians and Biblical scholars, yet we heard nothing of their work; here were missionaries, yet no missionary speeches, save as reference was made to their work in what they had to say about unity; here were men of social passion, known the world over for what they had done to make the world a better place to live in, yet no mention of what one knew was on their hearts. I had to remember that Lausanne was not Edinburgh, or Copec, or Stockholm; it was consistently what it claimed to be, a Conference to consider the problem of Christian unity and all that was related to that central problem. How far it succeeded can only be learned as the years pass and it becomes evident what the careful and faithful work at Lausanne has accomplished to clear the way for definite steps toward the desired end, when all the followers of Jesus Christ shall be united by bonds which nothing can break or cause to grow irksome.

## CHAPTER FOUR

### THE UNITIES WHICH WERE DISCOVERED

Had it not been that the delegates at Lausanne could feel at one in a number of important particulars the Conference could not have been held. With all the differences which emerged I am sure that the fundamental unity which everyone experienced was far deeper and more important. It was not very hard to discover what it was. The Lordship of our divine Savior Jesus Christ was the bond holding all together. It was a unity so complete that the most natural thing for the Conference was to sing his praise and offer prayer in his name. This furnished the foundation for all hope of ultimate and complete unity. Without it the Conference would have disintegrated at once; with it the Conference was able to stand the strain of conflicting opinions, knowing that they did not reach down to the deepest fact of Christianity, the obligation we owe to our common Savior and Lord. Each delegate acknowledged that and felt sure that it was as much a reality for others as for himself. This was not so much a unity which had to be discovered as one which was realized anew, as we came in con-

tact with representatives of Christian bodies of whom we had known little or nothing before.

The Bishop of Gloucester voiced this thought in a statement at the close of the Conference, "The fundamental and most important feature of the Conference was the spirit of religious unity. Whatever difficulties there might be on theological points or questions of Church order, or however hard it might be to define our points of agreement, that there is a fundamental unity among all the churches which were represented, from the Orthodox on one side to the Society of Friends on the other, was abundantly apparent." And to this ought to be added the further comment of Dr. Merle d'Aubigne on the common worship of the Conference; "And more important still, we prayed together, we held communion in spirit, if not actually at the Table of our Lord, and in unforgettable hours, those of the morning devotional services, while a stillness that could be felt brooded over the assembly, we knelt together at the feet of our Redeemer and our King and together consecrated ourselves anew to His service. We learned to understand, to esteem, to love one another. Neither history, nor traditions, nor rites, nor formulæ, nor even mental habit and outlook, will suffice to dissolve the links thus formed between those who heretofore had been wholly separated; and there will follow, we believe, spiritual benefits which we of to-day can hardly foresee." I

might add many other similar testimonials but it is not necessary. What has many times come home to me and doubtless to other naïve souls like myself is why, with so much already acknowledged as indissolubly binding together the hearts of all true followers of Christ, we should be disturbed over anything else. Are we not one at bottom? Why the bother of holding a Lausanne Conference at all when so much unity is already recognized? I allow myself to go on thinking along these lines until I see a united Church of Christ the world over, with unexpected and delightful differences as one goes from country to country, yet feeling entirely at home because I am welcomed everywhere and feeling no sense of incongruity because the one divine Christ is equally honored wherever I worship and have fellowship of spirit with my brethren. But I am as frequently brought up with a sudden jolt—the unpleasant facts are so different. We may all worship a common Christ, yet I am not welcome everywhere and am not able to have the fullness of fellowship which I have the right to expect. But I am not driven to despair, for the one fundamental fact is true no matter how it stands with other things—they may not receive me, but I am their brother still; the same Lord is in our hearts, and some day we shall all see it. And the promise of that blessed day lies in such experiences as we had at Lausanne, where we did touch heart to heart and knew that

we had something in common which no differences could take away. We must some day be completely one because we are now one in Christ.

The Conference was determined to find the actual situation which confronts the churches as they look forward toward unity. That meant that the unities must be discovered as well as the points of divergence. There was some discussion before the Conference was held as to where the emphasis should be placed, on the likenesses or on the differences. I found it somewhat difficult quite to see the point. How could you discuss one except in contrast with the other? It would be a very lopsided discussion which would lay such emphasis on one that the other would be more or less obscured. It would be a real danger to do so. If the unities were so emphasized that the differences were virtually suppressed the Conference might feel very happy, but it would be a sickly, superficial, sentimental enthusiasm which could not stand the blast of one disconcerting fact, which would soon emerge on leaving Lausanne. No, there was a very wholesome realism about the Conference which would not blink facts no matter how unpleasant. But, on the other hand, to think of differences and differences only would tend to knock out from under us the only foundation on which any unity could be built, and that would be fatal. The Conference happily took the natural, sensible course and faced differences without losing sight of



the things on which we were already partially or fully agreed.

The first general subject considered was The Church's Message to the World—the Gospel. Dr. Deissmann and Bishop McConnell gave memorable addresses, one supplementing the other admirably, on the general theme, and these were followed during the day by six ten or fifteen minute addresses, and these again by general discussion. All the addresses and at least the substance of the discussion may be found in the official report of the Conference, to which the reader must be referred. The same is true of the addresses on the other subjects, which can only be alluded to here. After the thought of the Conference had been centered on the theme for a full day the whole matter was committed to one of the sections for consideration, with the mandate to prepare and bring back a report to the Conference. As soon as this section entered into the discussion it became apparent that it was very one sided. There seemed to be no dissenting opinion. I must confess that I was disappointed and began to wish I had chosen another section where there were differences of opinion and a real discussion with men lining up on one side or another of a vital problem. We got plenty of that before the Conference was over, but there was little of it here.

The strangeness of it was a little disconcerting until one began to realize what was taking place. The

unanimity was not because the men in the section were of one type and did not have viewpoints different from others. The fact was we were dealing with the fundamental agreements underneath the differences which lay deeply imbedded in the thinking of those present. This became very evident in the close discussion of the committee which was appointed to prepare the final draft of the report for the full session of the Conference, and also at times in the more general discussion. So long as we were dealing with the Gospel, the message of our religion to sinful men and a distraught world, there was agreement, but just as quickly as we got over into the field of speculative theology there was almost instant disagreement. Of course we understand that there can be no religion without theology, implicit at least, but what some of us learned at Lausanne more clearly than ever before was that there is a Christian gospel, a message of our religion to the world, and that men who differ widely in their interpretations are in agreement as to what that message is. We were learning the profound lesson that there is a Gospel and that it is one, and that whenever men are in love with the Lord Jesus and with the world he came to save they preach that message and can preach no other. If Lausanne did nothing else I will rejoice as long as I live that I was there and had that truth so driven into my consciousness that it could never be dislodged.

The whole report must be read elsewhere, but one or two paragraphs should be given here. Speaking of Jesus Christ the report says, "Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and his boundless love to us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self sacrifice, and devotion to His service and the service of men. . . .

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who suffer, to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international

friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord."

The reception of this report by the Conference differed from that of the others in one or two significant regards. It was the only report on which the Eastern Orthodox delegates were willing to vote. In the next chapter their attitude will be more fully explained, but it is to be noted that in their full statement to the Conference, giving the reasons for their decision, it was explicitly asserted that this report on the Gospel stood out from all the rest and received their unqualified endorsement. Then again the Conference as a whole received this statement of the gospel a little differently from the others. Of course technically it was received in the same way; when the vote was taken if there was no contrary vote it was declared "received." But that was not all. When the delegates voted on this report it seemed to be not merely as delegates but as individuals, who were in a sense expressing their convictions and registering their assent to a statement which they were rejoiced to realize was that upon which they could all whole-heartedly agree. We now know as we never did before that men of all churches and shades of opinion, when they present Jesus Christ to a needy world, are speaking a common language whose essential notes are being reëchoed

the world around. This was a real gain, one of the unities discovered at Lausanne.

But this is not all. I think I am correctly representing the reaction of the members of the Conference by saying that at many points they found agreements where they had expected to find only the opposite. I turn now to the report on the Nature of the Church. The reader will recall the description in the previous chapter of the working of this section. That should be kept in mind as we think now of what they produced and what the Conference received. Again there was a full day of addresses and discussion before the matter was turned over to the section. The two main addresses were by the Most Rev. Archbishop Chrysotom, of Athens, which was delivered by proxy, and by Dr. S. Parkes Cadman, a Congregationalist and President of the Federal Council of Churches in America. When these addresses are read side by side one realizes the gulf between them. The Archbishop harks back to the past; it is the "faith once for all delivered" and not to be altered or added to. He speaks of "the Church as the divinely instituted Body of the Faithful," asserts that "the Church founded by Jesus Christ is both visible and invisible," and that because founded by Christ is "infallible." Dr. Cadman makes discriminations, he sees a great difference between the church in St. Paul's Epistles and the later

church of St. Ignatius and St. Cyprian. His thought is toward the future; no ancient formularies are to impede the free workings of God's Spirit in the Church.

He makes clear his meaning in such a statement as this, "Our finest conceptions of the Church are therefore tentative and predictive rather than absolute and final. None has so wholly embodied the holy mysteries of redemption as to be immune to the ameliorating, expanding influences of time and our Lord. Hence institutions should be studied, not in the abstract alone, but in the concrete, in their incessant contacts with those whose hearts their ordinances have purified and ennobled." Can there be any harmony between views as divergent as these? Not complete; that becomes plain as soon as the views are presented. But even there Dr. Cadman believes we should first try to appreciate the good in the view opposed to ours; we may be surprised to find how much there is to admire. He says, "The Reformed Communions, whether of Anglican, Lutheran, Zwinglian or Genevan roots, may learn that the Roman Catholic Communion has stood for nobler ideals than Protestantism is wont to concede. Roman Catholicism, on the other hand, might profit by recognizing that Protestantism chartered a new freedom for Christian faith and progress. As I interpret the past of the Church Universal, few if any of her priesthoods or prophetic orders, her sacra-



mental or evangelical theologies, her various concepts of holiness or oneness, have failed to confer lasting religious benefits on mankind. If that past has any lessons of unity or plans for its advancement to unfold to us, we shall do well to embrace them for the furtherance of the Gospel."

Rev. H. N. Baker, a member of the section, has summarized the agreements of the report so clearly that I quote from his statement, "The Church is constituted by the will of God; it is the society of believers in Jesus Christ, the Body of Christ, the Temple of God. It is the agency by which Christ reconciles men to God. As there is one Christ, so there can be only one Church." Then the report outlined certain marks by which the church may be known: "1. The possession and acknowledgment of the Word of God as given in Holy Scripture and interpreted by the Holy Spirit to the Church and to the individual. 2. The profession of faith in God as He is incarnate and revealed in Christ. 3. The acceptance of Christ's Commission to preach the Gospel to every creature. 4. The observance of the Sacraments. 5. A ministry for the pastoral office, the preaching of the Word, and the administration of the Sacraments. 6. A fellowship in prayer, in worship, in all the means of grace, in the pursuit of holiness, and in the service of man."

What is to be gained by statements like these, even though they are agreements? To me they are

indicative of something solid and enduring in the idea of the Church. To think that during the many centuries of separation, when hatred has prevailed and anathemas were being hurled by one Church at another, the idea of the Church should remain intact is very reassuring. It would certainly seem that it has been so secure that the Gates of Hell have not been able to prevail against it. Whatever the form of unity which shall come the Church seems secure. To carry out the will of God for men some kind of organization is necessary. This has been true in the past and is true now. Men have good reason to be convinced that it is in accordance with the will of God and therefore that it is by divine appointment.

An even more tangled problem presented itself to the section which had the task of formulating a report on the Church's Common Confession of Faith, or the Creeds. The two leading addresses of the day given by the Conference to this discussion were made by Bishop Charles Gore and General Superintendent Wilhelm Zöllner, of Münster, Germany. While one is High Anglican and the other a Lutheran, both are "Confessional" in the sense of holding firmly to the necessity of a creedal foundation for a Church which shall be a Church in any true sense. Bishop Gore says, "I cannot perceive where the Apostles and the Nicene creeds fail to find their justification, clause by clause, in the New Testament. I cannot, moreover, see how there can be any hope of reaching

agreement between Catholic and Protestant on any other basis." Dr. Zöllner's address was longer, but much like the other. "Side by side with the Apostles' Creed comes the Nicene; the one is the folk-song of the people of God, the other the product of the conscious art of its theologians. The latter took shape, as we know, through conciliar enactments, yet it was none the less significant, none the less a product of the Spirit. Let me note another difference as well—how that in the Apostles' Creed we have the Holy Spirit in a Latin guise, and in the Nicene the same Spirit uttering himself in Greek; on the one side the language of the people of hard fact, a race which expresses itself in granite blocks and monumental phrases, and on the other the swift-moving stream, whose mighty waters catch and reflect the majestic beauty of the eternal sunlight." Creeds are necessary; can there be new ones made to order if the present do not suffice? His answer is, "So far as I can see, we are not in a position to formulate any new creed. Artificial ingenuities of re-statement, so far from helping us, can only increase confusion. Creeds must grow out of inward actualities; and only if a time is vouchsafed to us in which the music of belief finds spontaneous expression once more, will a new confession of faith become possible."

The section which was given the task of bringing in a report on the Creeds was under the chairman-

ship of Dr. Tissington Tatlow, of the Church of England. He tells of the work of his section in words which reveal the difficult problem faced. Because the two addresses which opened the discussion were from the same standpoint was no indication that the members of the section would see eye to eye. He says, "It became clear very quickly that there were a very limited number of main issues—(a) There was a group determined that adequate recognition be accorded to the Bible in any statement made, (b) there was a group who were determined a tribute should be paid to the necessity of personal religion, (c) a group unaccustomed to the use of creeds and confessions of Faith and inclined to think them dangerous and divisive, nervous of any who wanted to give them prominence, (d) a group who were accustomed to set a very high value on creeds. These groups were most of them of a composite character; e. g., the group anxious to lay stress on personal religion contained Lutherans, Anglo-Catholics, English Free Churchmen, and American Protestants. Similarly, the group keen on creeds and confessions contained Orthodox, Lutherans, Anglicans and American Presbyterians."

I think I ought to quote one other paragraph from Dr. Tatlow, since it gives so well the experience of his section, which was shared by others as well, "Perhaps the most important thing of all to add is that the group one and all were most em-

phatic that the work we did together had been to them a wonderful spiritual experience, the experience of Emmanuel—God with us. It is out of this experience that the first paragraph of our report was written, and it has meant so much to the members of the section that they have made a special request that, even if their first paragraph is more of the nature of a preamble than strictly a part of the report, the final Drafting Committee of the Conference will not remove it.” This is the shortest of all the reports, which is no indication of the labor and energy expended in its preparation. Three of its paragraphs will reveal the unity which was found to exist in a very heterogeneous group.

“Notwithstanding the differences of doctrine among us, we are united in a common Christian Faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the Ecumenical Creed, commonly called the Nicene, and in the Apostles’ Creed, which Faith is continuously confirmed in the spiritual experience of the Church of Christ.

“We believe that the Holy Spirit in leading the Church into all truth may enable it, while firmly adhering to the witness of these Creeds (our common heritage from the ancient Church), to express the truths of revelation in such other forms as new problems may from time to time arise.

“Finally, we desire to leave on record our solemn



and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ."

Surely an interesting report to be passed, *nem. con.*, in a conference in which Baptists, Disciples of Christ, Friends, and Congregationalists, not to speak of Methodists, were present and voting. It will be noticed that it is very carefully worded, so that the groups in the section which Dr. Tatlow mentioned as being quite determined would feel that justice had been done their convictions.

This leads me to speak of a criticism which has been repeated in a number of places; namely, that the agreements reached at Lausanne were the result of compromise. I could not see it. Very sagacious and determined men were there, men not given to compromise or surrendering their position. They were too determined to do so consciously and too thoughtful and penetrating in their understanding to have been led into it unconsciously. It was not compromise but comprehension they were after, so to understand the viewpoint of the others that a statement might result which would be fair to all and not compromise the convictions of any. We wanted to know how far we could go without doing so, the object being to let the Christian Church know what it held in common and what it had to build on in the progress toward unity in the years to come. No Baptist



or Quaker felt he was being compromised by voting for the report on the Creeds. He believes, if he knows anything about Church history, that the Christian Faith is "proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the Ecumenical Creed, commonly called the Nicene, and in the Apostles' Creed." He may not subscribe to them, he may not repeat them, he may not agree with every statement they contain; but still the historic fact is as is stated in the report. His position is further safeguarded by one of the notes appended to the report, which states, "It is understood that the use of these Creeds will be determined by the competent authority in each Church, and that the several churches will continue to make use of such special Confessions as they possess."

The report on the Ministry of the Church starts off with these statements: "We, members of the Conference on Faith and Order, are happy to report that we find ourselves in substantial accord in the following five propositions:

"1. The ministry is a gift of God through Christ to His Church and is essential to the being and well-being of the Church.

"2. The ministry is perpetually authorized and made effective through Christ and His Spirit.

"3. The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the Gos-

pel, and the administration of the sacraments, to be made effective by faith.

"4. The ministry is entrusted with the government and discipline of the Church, in whole or in part.

"5. Men gifted for the work of the ministry, called by the Spirit and accepted by the Church are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry."

From this point on the report, which is the longest of the six, is taken up with a discussion of the differences, and they were many and serious, but more of this in the next chapter. There are, however, one or two things which must be brought out concerning this report. The first of the addresses which opened the discussion before the whole Conference was by Dr. Palmer, Bishop of Bombay. This was followed by the address by Dr. M. G. G. Scherer of the United Lutheran Church in America. They were almost diametrically opposed to each other, as might be expected, at a number of crucial points. One of these was on the function and authority of the bishop. Bishop Palmer said, "I ask to be allowed to bear my witness about the traditional view of the Catholic Church. I hope to hear an equally convinced statement about the other view. The traditional view contains two elements: (1) The bishop has inherited the authority of the apostles, and he,



*Emile Gos Photograph*

Bishop Brent  
The well-beloved President of the Conference.



*Emile Gos Photograph*

Metropolitan Germanos, Archbishop of  
Thyateira, representative at London of the  
Ecumenical Patriarchate.



like them, speaks for Christ in ordination, (2) The person ordained is made God's man, the representative of Christ to the Church. The first of these points involves the apostolical succession." He says a little later, "The bishops' irreviewable discretion with all its awful responsibility is the counterpart of Christ's single will as the action of no committee or assembly can be." Dr. Scherer is on the opposite side almost point for point. For instance, "The apostles died without leaving, so far as is recorded in the New Testament, any intimation of a succession in the Apostolate, or providing therefor. Neither did they leave on record any distinction, as regards function, between the presbyters and the bishops. There is no account of the ordination or consecration of a bishop." This is almost a head-on collision, and there is more of it, each man speaking out freely and fully what he had in mind.

But toward the end of his address Dr. Scherer left the question open as to "What polity, or what form of ministry, the Church shall have. The Church has never rejected the Episcopate as such, nor has it pronounced in favor of any particular form." A little later he says, "there remains the possibility of one Church with episcopal orders. . . . In so far as Lutherans are concerned, it may be gathered from what has already been said that there is no confessional principle that rejects episcopacy *per se*, or that sets up any other form of ministry as neces-

sary. The Lutheran position is that, since there is no express command of God in this matter, the church is free, under the guidance of the Holy Spirit, to determine its polity according to the circumstances and requirements of time and place." As is well known the Lutheran Church in Denmark and Sweden has an episcopal form of government. From this and other similar statements made at Lausanne it was felt there was some gain toward unity, that churches now without an episcopacy might be willing, if need should arise, to adopt it as their policy. But would much be accomplished even by taking this step? I will let Dr. Morehouse answer in the columns of his paper, *The Living Church*, "That means that an episcopate would everywhere be accepted." I think this is going beyond the facts, but again he says, "But—given valid bishops in this faraway united Church—what reason have we to believe that their ordinations would constitute priests in any Catholic sense? . . . No definite form of ordination was discussed. Bishops might conceivably ordain ministers; but that these would or could be priests, in the absence of any corporate or continuing intention of the Church, as well, generally, as of any individual intention, is not clear. The presumption would seem to be otherwise. . . . I think this bears out the contention that *The Living Church* has made more than once that . . . it was a grave error to speak of the



historic episcopate rather than of the historic ministry of bishops, priests, and deacons . . . we now find that the bishops they are prepared to accept are bishops wholly apart from priests and deacons. . . . But Lausanne has not so much as heard whether there be an historic priesthood." So difficult is it to measure gains toward unity! What seemed a step forward turns out to be little better than a mare's-nest.

Those on the committee or section on the Sacraments were commiserated with as having a task well nigh impossible. The question was whether they could bring in a report at all, or if they did, whether it would not be a list of hopeless disagreements. They went to work, however, and achieved a report, after much toil and uncertainty, as has already been described. Again the two opening papers before the whole Conference were at opposite poles. The first was by Dr. Nicholai Velimirovic, Bishop of Ochrida, Serbia. It was a short, clear presentation of the Seven Sacraments or Mysteries, as they are always called in the Orthodox Church. The insistence was upon the acceptance of all the seven. The bishop put it thus, "Now when the question is raised as to which of these seven mysteries is more and which less important, the question inflicts a wound upon the conscience of a believer. It seems almost an offence to the Holy Spirit. . . . And if anyone should think that perhaps Baptism and the Eucharist (or

any other two or three of the seven mysteries) are the only Mysteries, the only Sacraments, well—let him ask God about it; by fasting and praying tears let him ask God, and He will reveal to him the truth as He has always revealed it to the saints.”

In the other paper Dr. J. Vernon Bartlet said: “While I have stressed the nature of Christianity and its Sacraments in terms of personality, and personal rather than sub-personal conceptions of sacramental means of Grace, I rejoice to recognize that personality is far from one and the same as individualism, or each individuality in any restricted sense; it is the same of corporate and even institutional life also, so far as these attain their highest human forms. It may be common, then, to the Catholic and Evangelical emphasis on the corporate and the individual aspects of religion respectively. As regards the feeling among Catholics that the Evangelical conception of the Sacraments is too subjective, I would beg them constantly to remember that Evangelicals regard all Grace as due to the action of the Holy Spirit, and that to them this makes sacramental grace as objective as it need or can be for persons as such.”

Several agreements were discovered among the many differences. The report declares, “We testify to the fact that the Christian world gives evidence of an increasing sense of the significance and value of Sacraments, and would express our belief that

this movement should be fostered and guided as a means of deepening the life and experience of the Churches." To the surprise of many, an American Friend arose in the section meeting and said that the Quakers did not want to be considered outside the circle of those who believed in the sacramental idea, that, while they did not make use of the visible signs of sacraments, all life was too sacramental for them to exclude it from religion. Again the report states, "We agree that Sacraments are of divine appointment and that the Church ought thankfully to observe them as divine gifts. . . . We recognize also that in the gifts of His grace God is not limited by His own Sacraments." In amplification of the last statement there follow these words, "Others again, while attaching high value to the Sacramental principle, do not make use of the outward signs of Sacraments, but hold that all spiritual benefits are given through immediate contact with God through His spirit." There was one other point at which the Conference found it could be a unit. "We believe that in the Holy Communion our Lord is present, that we have fellowship with God our Father in Jesus Christ His Son . . . and that we are in fellowship with all others who are united to Him." This was real agreement, but it was on the very edge of the most violent disagreements. Ask but one question, *How* is our Lord present in the Holy Communion? and there is no agreement among

Christians. But, it was a kind of discovery to the members of the section to be able to put down and have it agreed to by all that our Lord is really present in the Sacrament of the Lord's Supper. The report ends thus, "We close this statement with the prayer that the differences which prevent full communion at the present time may be removed."

There was one other report, that on the conception of the Unified Church, but I would prefer to deal with this in connection with the next chapter, for, seemingly at least, it was in its attempt to receive this report that the Conference had its most serious difference and failed in doing what had been done with all the other reports. It is now in the hands of the Continuation Committee to be dealt with at its first post-conference meeting. I must close this chapter with one remark, and that is that the amount of agreement was a surprise to everyone. It was necessary to spend enough time to understand what the unities really were, and when they were all gathered together they were found to be very many, and very significant. We felt we were on the way to unity, though the goal might be very far distant.

## CHAPTER FIVE

### THE DIFFERENCES WHICH EMERGED

Three of us were working upon the English of the report on the Gospel. Archdeacon MacNutt, of Leicester, was dictating as Principal Lofthouse, of Handsworth Wesleyan College, acted as scribe. "Thus," said the Archdeacon. "Is there a comma after it?" asked the Principal, as he wrote. "Yes," said the Archdeacon, "It is *itaque*, not *sic*." I said nothing but thought hard. Think of determining the punctuation of an English sentence by referring to the Latin equivalent of the word "thus." I thought it was splendid, but would it ever be done, at least so simply and naturally, in America? I doubt it. It was just one of the many things which called attention to differences, especially those between Americans and Europeans, even those who speak the same tongue and read the same books in the British Isles.

Bishop Gore sensed another difference. We shall let him state it himself; "It seems to some of us that modern criticism of the Scriptures and the critical study of Christian history have antiquated in large part the controversies of the past, especially of the sixteenth century. But the conference showed hardly



any interest in criticism. Occasionally a German professor or an Anglican speaker brought it into the foreground, but it got no attention. It would really appear that in the Protestant Churches of the Continent and perhaps of America, the pastorate and the pulpit stand remarkably aloof from the study and the chair of the professor." The English Churchman, commenting on this, says, "This is interesting, more particularly as it was thought that Biblical criticism would form an important part in the deliberations." The fact is, the American delegation represented all shades of opinion on Biblical criticism, from the most liberal to be found in the ranks of Evangelical Christianity to the most Conservative, reaching almost, if not all the way, to Fundamentalism.

Another rather amusing difference was that which emerged, particularly in the sections, over parliamentary procedure, the function of presiding officers, etc. I read a comment of W. E. S. Holland, a British missionary in India, concerning the work of the section on the Ministry, "He [the presiding bishop] disclosed to us the subconscious preference of human kind for monarchical government; sketching for us in five minutes the order we were to follow instead of allowing us to spend weary and priceless hours in the discussion of procedure: Oh! the huge relief of all of us!" This is perfectly delicious. Had he heard the comments of certain Americans on this same session, he would never have said "all of us."



That statement about the "sub-conscious preference of human kind for monarchical government" would have been changed to "the very conscious preference of at least some of human kind for democratic government," if he had been where he could have heard them getting their feelings "off their chest." This difference in attitude seems perfectly inevitable. I heard Europeans chafing and fussing about terribly because of the annoying care which an American presiding officer was taking to see to it that amendments and amendments to amendments and substitute motions and what not should all be dealt with in exact order and with punctilious precision. No wonder Prof. Brilioth, of Sweden, should burst out, "Oh! oh, those discussions of procedure in which the Americans delight!" I hope Europeans may be able to learn something from us; I am sure we have much to learn from them. We chafe at autocracy, but pay a heavy price at times to let the last man have his say. A little more power of applying the closure might be given the presiding officer without seriously undermining the capitol in Washington.

Yes we have prohibition in America, and they do not in Europe. That, too, made itself felt at the Conference. We were looked upon as strange and queer because of our attitude. Beer in Germany, wines in France, both in England, and something even stronger in Scotland are still beverages for Evangelicals and High Churchmen, and ministers

are to be included in the number of partakers. It causes some strain in social relations; it did at Lausanne. It is even darkly hinted that late one night an agreement was reached around a wine table which could not be reached around the conference table. It would not work in America; it seems to be quite natural on the other side. Yes, natural, though not without the faint glimmerings of misgivings, for Europe is beginning to awake to the awful economic waste of drink as well as other untoward results. But I cannot preach, for an occasional American, even at Lausanne, began immediately the practice of unity by raising the foaming glass to his lips and becoming one with his European friends. We are not so far apart after all.

It is a little difficult for American Baptists, Congregationalists, and Methodists, not to mention others, to enter into the feeling of their brethren in England with reference to the Anglican Church. In this country, the Protestant Episcopal Church is one of the churches, with great influence, to be sure, particularly in the cities, but just one among others, a number of which are far more numerous in practically every part of the country. So true is this that the Editor of "The Living Church" spoke of the danger of Anglicans being engulfed by the overwhelming Pan-Protestantism which was represented at Lausanne. The editor was glad to record that such a tragedy was completely averted, but it does

help one to realize the difference between this country and England. I may quote from Canon Douglas, as he writes in *The Christian East*, "Thus America knows next to nothing of the factors which in pre-war England produced bitterness between the Church and Nonconformity and invested the demand of the latter for recognition and Intercommunion with something of a social, political character and, except in sympathy with the English denominationalists among whom traces of it sometimes appears to linger even in 1927, the American delegates were unaffected by the old 'inferiority complex.'" That may be unfair, it may be the wrong phrase—it is not for us to decide at long range from this side. But one thing is sure and we felt it keenly, that there is a difference, that our English brethren live in the shadow of the Establishment and under its beetling walls, and that this causes them to live with the relation constantly in mind. They are more on the defensive than we on this side, and this means that the whole question of unity takes on a different aspect than with us. It is more real and urgent and fraught with more immediately serious issues. We learned much from them and came to feel that the contacts ought to be more frequent and at more points than is possible with three thousand miles between us.

To complete the presentation of this aspect of the Conference I must give two quotations from Eng-

lish writers. One is in *The Guardian*, of the Church of England—I do not know who the author is—“Another solid fact is the broad contrast that exists between European and American religion. In Europe, thought is deeply rooted in the past; in America, there is a conviction, so far reaching as to amount to an unarguable assumption, that the future is the only thing that really matters. If Lausanne has done nothing else, it must have shown many that each of these convictions needs to be completed by the other. To believe that God will do greater things—and more astonishing—than He has done yet, is a corollary of belief in the Holy Ghost; yet it is probable that results that can claim a divine origin will only reward those who are aware of His manifest activity heretofore.” The other is a sketch by the Bishop of Manchester in the *Church of England Newspaper*, “There are very many cross-divisions in the Conference. There is the obvious division of the Catholic, Orthodox, and Protestant. But there is also the division between the German mentality and the Latin on one side, and the Anglo-Saxon on the other. And there is the great division between the Old World and the New. All of this has added both to the difficulty and, still more, to the interest of the Conference. To have brought all these types together for eighteen days of conference, under their common allegiance to their one Lord, to have held such a conference in a realized unity of

allegiance without one moment of irritation and yet without concealment of differences, is in itself a great thing."

The fly in the ointment of the Conference was the language difficulty. The Conference was tri-lingual, German, French, and English. How the Tablet, the British Roman Catholic weekly, got it that Greek was used, I do not know. Three languages were quite enough for all the patience we had. Each man was supposed to speak in his own language, or in one of the three official tongues, if his own language was other than the three. That undoubtedly worked hardship on some speakers, but it was fortunate for the Conference. Had we all been like Dr. Garvie, able to hear and speak almost equally well in all three, much more could have been done in the period allotted to the conference. But alas, we Americans in particular, but others as well, are for the most part monolingual. That is a part of the price we pay for our isolation across the waters. Fortunately, when the main speeches under each of the six subjects were delivered each delegate held a printed copy of it in his own language. This had entailed enormous labor on Canon Bate of Carlisle and his helpers, but it was of unspeakable value from the beginning of the Conference to the end. All the stenographic reports of the proceedings from day to day were likewise furnished in triplicate. We felt there was a most efficient machine working behind the scenes provid-



ing all this much needed literature and doing it very promptly and unobtrusively. Our thanks are due the Secretary of the Conference, Mr. Frank W. Brown, and his helpers, for this and much else which made the Conference move from day to day harmoniously and easily. To come back, at times the necessary interpreting into two other languages was not very annoying, but at other times it seemed interminable and incessant. I suppose of all those who were not only annoyed by the linguistic difficulty but positively and seriously handicapped were the Orthodox. They came from the East and none of the three languages were native to any of them; their embarrassment was apparent on many occasions.

With the mention of the Greeks we may leave behind the kind of differences, more or less important, which we have been considering, and plunge into the very center of the real differences which are keeping the Churches apart and which emerged at Lausanne. The Greek Orthodox have already been several times mentioned. On Thursday morning, August 18, only two days before the Conference closed, Archbishop Germanos asked for the floor as a matter of special privilege and read a statement which had been signed by the Orthodox delegation, and which they had asked him to present to the Conference. It is so important and brings up so many of the questions relating to unity and withal takes such



an unequivocal position that I must quote from it sufficiently to bring out its full import.

After a preliminary statement concerning participation in the earlier conference at Geneva in 1920, the report declares, "Further, when the Orthodox Church was invited a short time ago to take part through her representatives in the present Conference, although many of her particular churches are in distress so grave as to threaten their very existence, she hastened to send her delegations to it."

Then again, after stating their appreciation of the close fraternal fellowship they were enjoying at Lausanne, the declaration proceeds, "But while sharing the general labors of the Conference, we have concluded with regret that the bases assumed for the foundation of the Reports which are to be submitted to the vote of the Conference are inconsistent with the principles of the Orthodox Church which we represent.

"Therefore, we judge it to be a matter of conscience that with the exception of the first, we must abstain from voting in favor of the Reports which are now ready." After mentioning several of the Reports and the fear of compromise, which they believed was imminent so far as they were concerned, they say, "Thus, for example, we Orthodox cannot conceive a United Church in which some of its members would hold that there is only one source of

Divine Revelation, namely, Holy Scripture alone, but others affirm the Apostolic Tradition is the necessary completion of Holy Scripture. While the full freedom so accorded in the Report to each Church to use its own Confession of Faith would make those Confessions of indifferent value to themselves, on the other hand, nothing but confusion as to the one common conception of *the* Faith of the so-united single Church could arise," and again, "Thus, for example, we cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the will of Christ, but differ as to whether that ministry was instituted by Christ Himself, in its three degrees of Bishop, Priest, and Deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of the Sacraments in the Church when there is a fundamental difference between the Churches not only in regard to their number, but also as to their general significance, as to their particular essential nature, and as to their particular effects.

"This being so, we cannot entertain the idea of a Reunion which is confined to a few common points of verbal statements; for according to the Orthodox Church, where the totality of the Faith is absent, here can be no *Communio in Sacris*." It is put even more particularly in another sentence of the declaration, "Therefore, the mind of the Orthodox



*Photo by Wilmot, The Providence Journal*

Mgr. Severius Aphram Barsaum, Archbishop of Syria and Lebanon, Orthodox Syrian Church.



*Emile Gos Photograph*

His Grace Nathan Söderblom, Archbishop of Upsala in Sweden



Church is that Reunion can take place only on the basis of the Common Faith and Confession of the Ancient undivided Church of the seven Œcumenical Councils of the first eight centuries."

The Conference was greatly disappointed. It had hoped that the Orthodox would not only remain, as they did, but that the reports would go out with their vote back of them, but it was not to be. It was a wonderful thing in the view of the entire Conference that they could give their consent to the report on the Message of Christianity to the World. Their very attitude toward that report indicates that for them voting for a report meant more or less that what it contained could be used as part of the basis of a United Church. I have already called attention to the fact that many delegates voted for that Report much more as an expression of personal conviction than was possible with the others. I am convinced that the Orthodox mistook the significance of voting on a report. It was fundamentally a fact-finding and a fact-registering Conference. The intention in producing any report was to find out the present state of mind of the Churches represented at Lausanne on the matters taken up in that report, and not to lay down conditions or bases of union.

To come to this matter from another point of view, I will quote again from Canon Douglas, "Naturally that Declaration came as a sharp shock of disappointment—an American journalist wired New

York that the Orthodox had torpedoed Lausanne—to these delegates whose eagerness for unconditional Intercommunion and its corollaries had been encouraged by the tendency of the Conference. But fine Christians that they were, they showed no resentment. Rather they recognized that the Orthodox had rendered good service in clearing the position.” Now all this brings into clearer light the difficulties the Conference faced, even, as to its initial purpose. Quite a stir occurred on the morning of the very last day, when a proposal was made that the Conference consider a plan by which the Churches now, just as they are, might have intercommunion or a common communion on a basis which to the proposer seemed not to molest the convictions of any delegate. But it did not take many seconds for all to realize that it could not be done, that it did run directly counter to the convictions of a considerable number. In a few minutes the Conference settled down again, realizing afresh that it was not its function to make proposals but only to find out conditions and pass them on to the Churches which they represented.

We have been brought right into the center of the real problem which must be solved before union can take place. It is the doctrine of the Church and its creeds and ministry and sacraments. They are all so tied in one with another that they cannot be considered separately. We felt this at Lausanne, par-



ticularly when one section was dealing with the ministry and another with the sacraments. We could not keep them apart though we tried hard not to tramp unnecessarily on the feet of the other section. We might all agree that there is but one Church, but how is it to be defined? The Protestant is most likely to say that the real Church is invisible, consisting of all those, in all the Churches and even out of the membership in any Church, who are true followers of the Lord Jesus Christ. But no, this will not do, say those who believe that the Church, the only one with which we have or can have any relations, is a visible organization, to which one must belong and with which he must be in communion to be in the Church at all. Here is the most definite line of cleavage which must be faced when reunion in any wide and significant way is being considered. It obtruded itself at every point at Lausanne, and was the point of departure of most of the differences which came out in the different reports.

In the report on the Nature of the Church, after the list of the notes or marks, by which the Church might be recognized, there follows this statement, "As to the extent and manner in which the Church thus described finds expression in the existing Churches, we differ. Our differences chiefly concern:

"1. The nature of the Church visible and the Church invisible, their relation to each other, and the number of these who are included in each.

“2. The significance of our divisions past and present.” On each of these points, notes are added to more fully bring out their significance. As to the Church visible and invisible, the statement is as follows:—

“1. Some hold that the invisible Church is wholly in heaven; others include in it all true believers on earth, whether contained in organization or not.

“2. Some hold that the visible expression of the Church was determined by Christ Himself and is therefore unchangeable; others that the one church under the guidance of the Holy Spirit may express itself in varying forms.

“3. Some hold that one or other of the existing Churches is the only true Church; others that the Church as we have described it is to be found in some or all of the existing communions taken together.

“4. Some, while recognizing other Christian bodies as Churches, are persuaded that in the providence of God and by the teaching of history a particular form of ministry has been shown to be necessary to the best welfare of the Church; others hold that no one form of organization is inherently preferable; still others, that no organization is necessary.”

With reference even to “the significance of our divisions past and present” there is a statement as interesting as it was surprising to many of us at Lau-

sanne. We did not know that such differences existed at this point. "One view is that no division of Christendom has ever come to pass without sin. Another view is that the divisions were the inevitable outcome of different gifts of the Spirit and different understandings of the truth. Between these, there is the view of those who look back on the divisions of the past with penitence and sorrow coupled with a lively sense of God's mercy, which in spite of and even through these divisions has advanced His cause in the World."

Think of the Quakers, with the smallest amount of organization and with no ministry and no sacraments, the Baptists, and the Congregationalists, all with no authority over the local congregation and with no creed. The distance between them and the Anglo-Catholic, the Orthodox, and the Roman Catholic view is as far as between the antipodes. And while there are differences between the Churches just mentioned and the Methodist and Presbyterian, the differences are slight compared with those between all the Protestant bodies and the Anglo-Catholics and others, who hold that the "visible expression of the Church was determined by Christ Himself, and is therefore unchangeable," and that their Church and others of the same order constitute the one true Church. This works one way but not both. The Anglicans gladly acknowledge the Roman Church as well as the Orthodox Church as parts of

the one true Church, but not so the Romans. They are unwilling to recognize the Anglicans, and have long since excommunicated and anathematized the Greeks. The Orthodox reciprocate heartily when it comes to Rome; they cannot for a moment believe that Protestantism is a part of the true Church, and are not willing to acknowledge that even the Anglicans fulfill all the necessary conditions for their full recognition. In fact, it would seem impossible, when the Anglicans recognize but two sacraments officially,—though there are those in their company who acknowledge and make use of the full seven—and when they are not bound by seven creeds as are the Orthodox. Still the Anglicans claim to be in the historic succession and therefore have a valid ministry. They stand midway between Protestantism and Greek and Roman Catholicism. So after all, the main cleavage is between the doctrine of only one true Church, visible and unchangeable, and the opposite doctrine of the Church, invisible and changing, which is to be found in all existing communions as men enter into union with Christ and thus have fellowship with others who are in the same allegiance.

But here again is the rub. How can men enter into union with Christ and be found in Him and thus have fellowship with their fellow Christians? The Protestant would say that this is done by faith, each soul coming into contact with Jesus Christ directly and receiving forgiveness and strength through

that relationship. The Church can in no way stand between the individual and his God, but is needed and divinely appointed as his spiritual home, without whose ministries his life with God would likely fade away, and, without whose discipline and organization, the number of the faithful could not be held together and accomplish their God-given task among men. Among these ministries are the sacraments, which are rites divinely appointed to reach the heart and touch the will, as is true of no other feature of the corporate life of the Church. This is good Protestant doctrine.

But again there is a vigorous and insistent no, no. God has appointed the sacraments as effective means, and as the only means through which his grace can be received by men. Those who have not been baptized and do not partake of the communion are without the pale of Christian men and women. They have no sure means of receiving that grace which is necessary to begin and continue their life as followers of Jesus Christ. I have put it in this way, using the phrase "no sure means" because the logic of the facts is too stubborn to be easily set aside by a doctrine, though it be never so well authenticated. What are the Romanists, the Orthodox, the Anglo-Catholics to do with men of saintly lives in Protestantism? The Romans and the Anglicans have little difficulty. "We recognize also that in the gifts of His grace, God is not limited by His own Sacraments." This

statement in the report on the Sacraments could be made by Roman Catholics, as it was by the Anglo-Catholics at Lausanne. God has means beyond His covenant, which is with the one Church, to save those who are sincerely trying to find the light, but are blinded so completely that they cannot recognize the true Church as such. As the Romanist says, they, because of their "invincible ignorance" are saved by the "uncovenanted mercies of God." It would appear that the Greeks would have great difficulty in going as far as this. In fact one of the bishops at Lausanne threw up his hands and said that he did not know what to say about those who were not in the one true church, which for him meant of course the Orthodox. Here, then, was another real difference. The sacraments in the Protestant Churches are no sacraments at all, and that because they are not real Churches, genuine parts of the one true Church, the dispenser of God's bounty, singly and solely possessed of the right to grant God's favors to those who come humbly to its altars and receive the grace which they so much need.

This brings us to the nub of the whole matter. How can the one true Church claim to-day the right to say it has in its hand, in the providence of God, so much power and privilege? The answer is at once forthcoming. Jesus Christ appointed that his apostles should receive the power he possessed and that they should pass it on through ordination,



and they again to others down through the centuries for all time. The successors of Christ and his immediate followers, the apostles, are the bishops, and it is they who to-day have power through ordination to convey grace-bestowing power on those who are thereby empowered to convey grace through the sacraments. A sacrament is such only when administered by one who is ordained by a bishop and thus belongs to the Apostolic Succession.

I cannot summarize better than by using the words of the report on the Ministry which throws the two views into sharp contrast. "One representative view includes the following points:—(a) that there have always been various grades of the ministry, each with its own function; (b) that ordination is a sacramental act of divine institution, and therefore indispensable, conveying the special charisma for the particular ministry; (c) that Bishops who have received their office by succession from the Apostles are the necessary ministers of ordinations; (d) that the Apostolic Succession so understood is necessary for the authority of the ministry, the visible unity of Church and the validity of the sacraments.

"On the other hand it is held by many Churches represented in the Conference (a) that essentially there is only one ministry, that of the Word and the Sacraments; (b) that the existing ministries in these Churches are agreeable to the New Testament, are proved by their fruits and have due authority in the

Church, and the sacraments ministered by them are valid; (c) that no particular form of ministry is necessary to be received as a matter of faith; (d) that the grace which fits men for the ministry is immediately given by God, and is recognized, not conferred, in ordination."

Here then is where all discussions of Church Unity split wide open. It is on the doctrine of the Church and the validity of the ministry which is empowered to administer the sacraments. We all believe in the Church, the ministry, and the sacraments, but what a difference when we take one step in amplifying our meaning and defining our belief. Why not agree to disagree? some facetious hopeful suggests, but such an agreement to disagree, instead of bringing us together as an agreement should, really accentuates our differences and drives us farther apart. About as far as Lausanne could go was to bring out all these differences, look at them steadily, and be dreadfully sobered by the facts. It certainly looks, as the Bishop of Bombay suggested, as if someone would have to "give in" if there is ever to be any unity worth talking about. But a little knowledge of Church history and of human nature will convince one that men are not made that way, and that, as the Bishop added, it would be very hard to convince him that he was wrong, and should be the one to give in.

A very real and touching appeal was made on the

day before the business of the Conference was finished. It came from Mr. Athelston Riley, who asked for the floor as a special privilege. I can take only a few statements from his speech; "I believe that the Church of England, in which I was baptised, sets forth the Catholic Faith and Order. . . . I believe all baptised people to have received thereby the character of membership of the Catholic Church and I confess that many have used this grace which flows from baptism in good works which put me to the deepest shame. But, I believe in the One Holy Catholic and Apostolic Church, and do not believe it can be, or is divided into 'churches,' holding widely different and even opposite opinions on what I am bound to consider fundamental questions. . . . Dear Brethren in Christ, believe me, when I say that my heart goes out to you, the heart of a great sinner to Godly men—the heart of one whose highest ambition it is to be the last in heaven and bring up the rear. Believe me when I say that I have a passionate desire to see you united with me in Faith, in Order, and in Worship."

Here was an earnest Christian man speaking to those whom he considered fellow Christians, but who could not communicate with them at the Lord's Table, and who thus urged them to consider carefully coming over to his side. It was both beautiful and futile. Why should not a Lutheran, or a Presbyterian, or a Congregationalist have claimed the

floor and made the same appeal from his standpoint? For one reason because he looks upon the things which Mr. Riley believes are of supreme importance as secondary, and because he is most strongly convinced that when he recognizes another man as a follower of Christ, no matter to what organization he may belong, he is willing to have the fullest fellowship with him even to the point of partaking with him of the Lord's Supper. But, if he had done so, what would have been the result? There would have been far more surprise to be sure, but would it have been essentially different? No, the non-conformist and the Protestant would say, there is no difference. But the Anglo-Catholic, not to mention the Orthodox, would scarcely be able to believe it. Here is the difference; the Protestant is willing to acknowledge the Catholic Christian as his brother in the full sense, for he looks upon the Catholic as belonging to a true Church. On the other hand, to the Catholic, the Protestant is a non-conformist, one who has missed the way, one who fails to conform as he should, one who has separated himself from the historic past and has left the main stream of Christianity for a lesser channel, or even an eddy. It is a difference in psychological attitude. It is hard to believe Mr. Riley would have made his appeal had he mingled with American Protestants long, and felt their independence and realized the strength of their conviction that they are as much a

part of the true Church of Christ as any now owning him as Master and Lord. No, again may I repeat it, union must come by some other way than by asking men to repent either of their Protestantism, or their Anglicanism, or of their Catholicism.

This brings us to an episode of the last hour of the Conference, after many had left, thinking there was only formal acquiescence to be asked on a report or two before adjournment. The report on The Conception of the United Church had been sent back to the section several days before for revision, and now it was called for for final action. Archbishop Söderblom was chairman of the section, but he had left. The report was in the hands of Dr. d'Arcy, the Primate of Ireland, who presented it and made a speech commending it. But it was not acceptable to certain Anglo-Catholics. As The Living Church put it, "From beginning to end, there was no intimation of the fact that existing Churches comprised anything whatever except the Protestant denominations. Every paragraph, every sentence, obviously contained that implication, though, of course, not directly expressed. . . . To 'receive' the report as on a par with the others would be to interpret the whole conference and its pronouncements from the standpoint of Pan-Protestantism." It should be said at once that it did not so appear to the great majority of Anglicans present, but that did not prevent Dr. Morehouse from making the issue very clear and

making it impossible to receive the report as the other reports had been received, "with no dissenting vote."

Let us look a minute; what had the report proposed? All we can do is to give some of its statements.

"In the United Church there must be:

"1. A Common Faith, a common message to the World.

"2. Baptism as the rite of incorporation into one Church.

"3. Holy Communion as expressing the Corporate life of the Church and its signal act of corporate worship.

"4. A Ministry accepted throughout the Universal Church.

"5. Freedom of interpretation about Sacramental Grace and Ministerial Order and Authority. (There is a difference of view as to the extent of this freedom.)

"6. Due provision for the exercise of the prophetic gift."

. . . . .

"Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in Communion at the Lord's Table. Only through prayer and communion between the different sections of Christendom. Ambiguous statements and hasty measures may hinder the work of



unification. Only when full mutual recognition has been obtained, can the visible unity of the Church be effectively realized.”

This is the report which could not secure a unanimous vote. Everyone realized that it was the wording which had created the difficulty, and that the report in its intent and real meaning was on a par with the other reports. But here the Conference was, within a few minutes of closing, with no time for revision from the floor or to send it back to committee—what was to be done? The Conference did the only sensible thing it could do; it sent the report to the new Continuation Committee for such action as it might deem proper and with the hope, I understand, that, rewritten and amended, it might be sent out with the other reports to the churches represented for their consideration. Thus ended the only serious disagreement of the Conference, saved from more serious consequences by the unfailing balance and good sense of the Conference, which until the last moment preserved its sanity and its will to be fair to every group in its membership.

## CHAPTER SIX

### IS THERE LIGHT AHEAD, OR ONLY MIRAGE?

"We, representatives of many Christian Communion throughout the world, united in the common confession of faith in Jesus Christ, the Son of God, our Lord and Savior, believing that the Spirit of God is with us, are assembled to consider the things wherein we differ. We now receive the following series of reports as containing subject matter for the consideration of our respective churches in their common search for unity.

"This is a conference summoned to consider matter of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement."

These words, taken from the Preamble of the Reports received by the Conference, were unanimously adopted by the full Conference, August 20, 1927. In the light of the purpose of the Conference contained therein its success or failure must be judged.

There are two opinions. There is the view of those who were unfriendly and could see little or no good in it. A number of these unfriendly comments came from the Roman Catholic press. I think of articles with such titles as these, "The Lausanne Farce," and "The Comedy of Lausanne." A Canadian Roman Catholic periodical has this to say, "From beginning to end the Conference was a sort of international exhibition of divisions and discordances which were beyond reconciliation. It was an undertaking by men to substitute a human voice for a divine voice in determining and deciding what God established the Catholic Church to determine and decide." The most sympathetic comment from the same source which has come to me was in *The Antidote*, "The real wonder, however, lies not in the fact that more or less friction should have developed in the contact of so many discordant elements, but that the Conference actually materialized and went through with a minimum of discord, a large measure of fraternal good will and a modicum of agreement as to what constitutes Christian belief." *The Tablet*, London Roman Catholic weekly, also says, "On the whole, we suspect that the Lausanne Conference has been worthwhile, although the fish in the net are not all like what the organizers hoped to catch."

These comments are not surprising; what does give one pause is that those from whom something different might have been expected failed to under-

stand the import of the Conference and have not fairly represented it. It is very interesting that almost all of this should have come from those who were not at Lausanne. I know there were those who came to Lausanne skeptical and cold but changed their attitude after they sensed the spirit that prevailed and realized the purpose which was giving direction to all that was being done and said. I think that even delegates like Dr. Barton were glad the Conference was held and that though it failed at a number of points in their estimation, it really accomplished good. The hardest for many of us to understand are the comments of Mr. Arthur Porritt, of *The Christian World*, English non-Conformist organ. He seemed to feel that the Conference was in danger of breaking up at several points and that it ended "in a soured atmosphere." Mr. C. B. Montlock, writing in the *London Daily Telegraph*, says, commenting on this statement, "That is certainly not the impression I have received from other delegates." There was vigorous speaking and the clash of opinions but no one seemed to feel that there was any danger of breaking up. Some of course had to go before the Conference closed but the membership held together and remained to the very end in a very commendable manner.

There is one other very unfavorable comment which ought to be set down here. It is from the *Church Times*, of London, the outstanding organ of

the English Anglo-Catholics. One writer, commenting on this severe criticism, declares that "the editorial deliverance of the *Church Times* is not only unsympathetic but is hostile, insulting, and unchristian." Here it is, "But religion demands realism, and with all the handshakes and applause there rings in the ears of the Catholic (the Anglo-Catholic) the stern command, 'Be ye not unequally yoked with,' etc. (unbelievers). Protestantism is in a bad way in England. Loss of influence has followed loss of faith. In America Protestantism is torn between extreme modernism and obscurantist fundamentalism. In Germany and Scandinavia it has become little more than unregarded formalism. Meanwhile the Roman Church with strength renewed by the more frequent communion of its faithful is making converts all over the world. The Catholic movement in the English Church, despite persistent official opposition, ever grows stronger. The times evidently demand the closing up of the Protestant ranks, the attempt to arrive at agreement in the expression of faith as the preliminary of coöperation in effort. Hence Lausanne. We regretted the attendance of the English Church delegation. Now that the Conference is over, the delegates must regret it much more. While the English Church failed at Lausanne to speak with the clear voice of the Orthodox, Anglicans and Orthodox were in sufficient agreement to make it evident that the corporate union for

which so many earnest prayers have been offered is within the possibility of the near future. The lesson of Lausanne is that the Church cannot embrace Constantinople if it persists in philandering with Geneva." And to this may be added the caustic criticism of the Bishop of Birmingham, who declared that, "Working with the presuppositions of a generation ago the Lausanne Conference had devised ambiguous formulas for general acceptance. Lausanne might thus unite the Churches; but if the opinions widely shared by modern churchmen were sound, the Churches when so united would have few educated members."

And now I could quote comments by the score speaking of the Conference, not with unqualified praise, but with the poised judgment of men who know what to expect and what not to expect in such a gathering, brought together for the specific objects it had in view. There is one from Bishop Gore in the London Times which is valuable, and which he concludes with these words, "I feel that I have gone through a deeply interesting and very exhausting experience at Lausanne. I fancy most of the 400 there assembled must feel the same. But I am sure that all must recognize with great thankfulness that there was an effective movement there of the Spirit of God directing us towards unity." At almost the other extreme ecclesiastically is Dr. Robert A. Ashworth, the leader of the American Baptist delegation.





*Emile Gos Photograph*

Congregationalists from many countries.



*Emile Gos Photograph*

Delegates and members of the American  
Episcopal Church.



Among other things he is quoted in the New York Times as saying, "One impression was that the Conference was composed of men who earnestly desire the unity of the Church of Christ, who believe that such was the will of our Lord, and that despite all evidence to the contrary, it is possible. Throughout its full session there was an earnestness, a spirit of prayer, a mutual courtesy, a desire to understand and to appreciate another point of view and an effort to get together without compromise of conviction which was a spiritual benediction."

And then, going a step farther, he concludes, "As to results, let it now be said that no existing Church is fitted to be the home of a united Christendom. This Conference pointed the way to a united Christendom."

Again, I must quote the prophetic comments of Dr. S. Parkes Cadman, "It signified that at last the disintegrating forces of Protestantism have spent themselves; that the day of sect-making is drawing to a close, that responsibility for further division and separation is too serious to be assumed. Henceforth men will not be hailed as prophets and deliverers because they sever themselves from a parent church, or denounced as ingrates and traitors because they entertain proposals for amalgamation."

I do not believe more time need be spent in trying to decide whether the Conference as a conference was a success or failure. It is largely an individual

matter after all. I am sure there is another question which is far more important and on which the whole Christian world desires information; what light did Lausanne shed on the problem of unity? Do we know any more now than we did before the Conference was held? Were any lines of advance opened up which give promise of leading out into Christian unity? Do we see any more clearly how to escape or get over obstacles which have for long been known to stand in the way of unity? These are the truly significant questions, and the world stands waiting for an answer, and has the right to expect it.

The conviction which comes home to me is that all that can be done by the method of Lausanne has been done, that is, until some real change takes place in the ranks of organized Christianity. As has so often been said, the purpose of the Conference was to understand, and I think we now understand. I do not believe much more could have been done had we remained together six months. Undoubtedly changes in the reports would have been made, a word here and a word there, and even a sentence or paragraph rewritten, deleted or added, but that would not have changed the situation materially. It was a very frank, honest Conference; what men believed they said, and it was put down and considered, and eventually found its way in some form in the final reports. We now know almost as well as they can be known, the points of agreement and difference in the

various branches of the Christian Church. What could another similar conference, in five years or ten years, or even in fifty years, do, unless there has been in the meantime a significant change in attitude which ought to be registered? Very little, I am inclined to say. It would be a splendid thing to get together and realize the meaning of brotherhood again as we did at Lausanne, but would that justify such a gathering if there was no reason to hope that we could make some advance over the findings of Lausanne? I think I am voicing the viewpoint of many when I say that it would not be worth while.

These reports certainly show that there is a deep line of cleavage in organized Christianity. It starts with the definition of the central doctrine of the Church and extends out to the very extremities of Christian life and thought. We found, it is true, that we were united far more deeply than we had anticipated, but the differences were brought into almost sharper outline. If these differences could keep us apart with so much binding us together, they must be very significant and very wide. There did not appear any bridge which could span the distance or bring the two parts together. Until something happens to make possible unity at these points, unity simply cannot take place. And so, I am led to ask what the possibilities are and what could take place to change the situation so that more hope of union may be entertained.

On the one hand, the Protestants might come to feel that they, for the sake of unity, should accept episcopal ordination and enter again the stream of Apostolic succession and thus take the longest step towards church unity which lies in their power. On the other hand, the Catholics might feel that they were demanding too much and that they should recognize the orders of the Protestants, and thus take a very long step in the same direction. There is little hope at the present time that either of these steps will be taken, and the only conclusion I can reach is that we are very far off from church unity, in fact, it is not even a possibility at present. Bishop Gore said about the same thing to Dr. Lew, of China, when he was asked toward the end of the Conference how the whole matter stood in his mind. In other words, people are not likely to give in, as the Bishop of Bombay put it, when it comes to such high matters. Miss Margaret Slattery, a most keen observer at the Conference summed up her conclusions thus, "Lausanne revealed such a divergence in thought about the Church and its ordinances, its ministry and its message, that, for long years to come, any attempt along similar lines to lead the various groups into a harmonious unit would be futile." She even goes further in her diagnosis, "As I go over in memory the experiences at Lausanne, and re-read the words spoken there, I am profoundly convinced that if there shall be in future a united



church it will not come through conferences or councils of ecclesiastics and theologians, as such. I am convinced that it will not come through machinery set up by church officialdom. Such a church, I believe, even if it could be organized, would prove anything but a blessing to the cause of religion."

Is it true that unity is not sure to prove an un-mixed blessing? There are many who are of that opinion and who consequently are not enthusiastic over the prospect. This is by no means the only reason for apathy, but it is one. Look, they say, the church had unity once. There was but one church until the final split in the eleventh century between the East and the West, but what are the facts? There were divisions and contention, there were heresies and discord; what promise is there now that any unity which might be attained would not be of exactly the same kind? I consider this a most serious question. We do not want to get into a worse condition than we are in now. What assurance is there that the unity we hope for will be protected against just those things which make the reading of early church history so depressing? The only answer that I can conceive of is that it must be a different kind of unity, so different that it becomes at once evident that we are occupying different ground and have the right to expect a different outcome from the unity of long ago. That unity was based on the assumption that unity always involves uniformity and demands

it as the only foundation on which it can be built. So, we have the demand for acceptance of the creeds and submission to the uniform practice of the church as essential to membership. It was a strenuous and narrow intellectualism, demanding conformity far out to the limits of metaphysical distinctions which the ordinary church member could not possibly understand. I think of the age-old disagreement as to the Filioque phrase in the Nicene Creed. It is hard for us who are not members of the Roman or Orthodox churches to realize how such a difference could be made the occasion of the breaking of the ties of Christian brotherhood and fellowship—and yet it did. Both churches continued to accept the Nicene Creed; both held to the full divinity of the Holy Spirit; that is, both were truly trinitarian bodies. The difference between them is subtle. The Eastern Church “maintains that the Holy Spirit proceeds from the Father alone though *through* the Son,” while “the Western Church “contends that He proceeds from the Father and also *from* the Son as a joint source.” Yet the position taken in the eleventh century is maintained steadfastly to-day; it came out at Lausanne in a note which the Orthodox asked to be inserted in the report on the Creeds. I cannot wonder that laymen and young people, and the ministry as well, are skeptical of any unity which demands the acceptance of such refinements. Such a unity would be worse than the present condition of

unhappy disunity. It would not be unhappy; that is too mild a word; it would be intolerable.

And in the closest association with the demand for uniformity has been the compulsory or coercive aspect. We may not burn and hang and put men and women on the rack, but we make a truly united church just as impossible by demanding uniformity or pain of censure or excommunication. Old Charles V, the Emperor clock-maker, said he had learned that he could not make two clocks alike; how was it possible to make two people think alike? It has never been possible, it was never more impossible than it is now, and the spread of education points toward a future when thinking for oneself and coming to independent conclusions will prevail far more widely than they do to-day. This effects church unity very intimately. The only hope of unity lies in the fact that we represent a common human nature and that certain basal needs are the same and must be met in the same way. There is the opportunity and the only assurance of unity. It must be founded deep down in the lower reaches of human life and thought. It is only because we believe that Christianity offers an answer to the deepest questions of the heart and mind as nothing else does that we can hope that it may sometime be the one religion of humanity. But we cannot entertain the hope any longer that we can coerce the human mind to the acceptance of a long list of affirmations which must be ac-

cepted as necessary to salvation or to membership in the Christian Church. So, the only kind of unity which will not run into the same bog in which the church in the past found herself is a unity in diversity, diversity in organization and expression as well as in interpretation. There must be liberty in unity or else the unity loses its opportunity of bringing out all the fullness of contribution which each individual may make to the life of the whole.

There are those who are strongly of the opinion that federation is the only feasible plan at present and for a long time to come, and that the churches ought to make every effort to find opportunities of working together. There is practically no disagreement at this point. We were deeply impressed by the statement made by Archbishop Stephan when he laid down the conditions on which unity would be acceptable to the Orthodox Church. His final words were to the effect that until such union became possible the Eastern Churches desired to coöperate heartily and just as far as possible with all other churches in practical things. They wanted a real federation in service. It was also put into effective words by the Metropolitan Germanos. "In every attempt at reunion of the Churches there must come first the understanding and coöperation between the Churches on the points upon which they agree with one another. The establishment of a sort of league of churches is of preëminent value and utility."

I am led just at this point, in spite of the break in the discussion which it involves, to quote one further sentence from the Metropolitan, because of its relation to the whole question of unity and the route leading to it. The same thing was said by others of the Orthodox in almost the same words, but here is his statement, "The rights of every church must be recognized and propaganda among Christians must close." I suppose this means that what Baptists, Methodists and others are doing in the lands of the Orthodox Churches should be terminated, and that all the members of those Churches should be urged to enter the Orthodox Church. This brings the whole question of unity and its difficulties into the sharpest relief. How did the work of Evangelical denominations begin in these countries and why is it continued to-day? Anyone who knows that work intimately is deeply conscious of the fact that it is because the more formal, ancient Churches do not provide for certain expressions of the religious spirit which the human heart demands, and so long as that is the case independent or free churches or societies of Christian believers may be expected to rise up and assert the rights of the human spirit. In other words, just as the Church which is to be must allow for great variety in religious forms and expressions, so at the present time, when there is felt to be any repression, there are bound to arise movements which will embody these neglected aspects of the religious life. The



breezes blow too freely over the surface of the religious world to-day to prevent desires which are felt in one land from being caught by those in lands far distant. It may cause some friction, but I do not see how it can be helped. The lesson to be learned is not that this freedom should be suppressed but that it should point toward what is one of the necessary features of a church which shall be unified in a unity which shall be inclusive of every expression of the work of the Spirit of God in the heart of man.

I must return now to federation. The thought expressed by the Orthodox is echoed in every part of the world, not only echoed but being put into vigorous practice. It would be as impossible as it is unnecessary to try to list the many federated movements in Christendom to-day. In fact, one of the chief reasons for mentioning it at all here is to bring out clearly the fact that the Lausanne Conference was very strongly of the opinion that federation would not do at all as a final goal. It is a valuable halfway stopping place, an opportunity for members of different communions to become acquainted with each other, a means by which important work may be done and valuable ends accomplished, but it would prove to be a snare and a stumbling block if it prevented the church from keeping its eyes open and having an unobstructed view of the true goal, a church united not only in work, but in fellowship and communion. Stockholm and Copeac stood for what is essential, but



not for what is fundamental and final. They must be completed and sublimated by the accomplishment of what lured us on at Lausanne.

Again it is clearly seen that unity in any large way does not look very encouraging so long as within Protestantism itself there is so much division and even aloofness. Especially is this so when it is realized that there are whole families of denominations in which the children do not get along very well with one another and prefer to keep house alone and sometimes very far separated from those with whom they should not only have the most cordial relations but with whom they should cast in their fortunes as real brothers. Undoubtedly something is being done which points the way to what ultimately will be far more extensive and significant. Reference has already been made to the movement in American Lutheranism. The beginnings are also to be seen in the Presbyterianism of the United States, in the union of the Presbyterian Church and the Cumberland Presbyterian. Yet even in our gladness we are brought to a halt by the unpleasant fact that all the Cumberlands did not come in, but that a movement, whose intention was to eliminate a church in towns where the two churches were to be found before the union, actually resulted in the addition of a church in some places where the union took place but where the old Cumberland Church felt it ought to be represented. The union of the Congregationalists with the

Universalists is almost an accomplished fact. The Methodists are not having an easy time. The attempted union of the Methodist Episcopal Church and its big southern sister did not carry. But when one realizes, as he did when he saw that the only spontaneous demonstration at the Southern Methodist Young Peoples' Convention in Memphis in 1926 was when the union of the churches was mentioned,—I say when he realizes that the heart of the young is set upon union, he knows that no power can long keep the two churches apart.

There is also the coming union of the two Presbyterianisms in Scotland, which is slowly but surely coming to its consummation. The Methodists in England are now divided into three bodies. The tendency is strong toward union. It is but a few years ago that three bodies united to form the United Methodist Church, and now this body together with the Primitive Methodist and the Wesleyan Methodist, the old mother Church, looks forward to the complete amalgamation of the Methodists of England. This, however, is not the only kind of move toward union in Protestantism. In Canada we have the remarkable spectacle of three churches, belonging to different groups with different traditions and viewpoints, coming together and forming one united body, the United Church of Canada. When such bodies as the Presbyterian, Congregational, and Methodist Churches find it possible to unite the skies begin to



*Emile Gos Photograph*

Methodists from many countries.



*Emile Gos Photograph*

Delegates of the Eastern Churches and Patriarchates in front of the Greek Church of Lausanne.



clear and the day of more inclusive unification does not seem so impracticable. It may be a dream but it is a dream which is entering into the thought of very practical and influential men. It came out at Lausanne, and we shall hear much more of it in the years to come. The whole thought may be put in two short paragraphs by President Herman F. Swartz, of the Pacific School of Religion, Berkeley, California, "The progress of integration should begin at once within certain progressive groups. I am wholly sure that the day is now here when in the United States immediate steps should be taken to consummate organic union of certain great evangelical churches under a policy of checks and balances combining the threefold elements of Episcopal, Presbyterian, and Congregational authority. The United Church in Canada points a clear way for us.

"Into such a united church should be gathered all Methodists, Congregationalists, Dutch and German Reformed, Presbyterians in U. S. A. as well as a number of other bodies of kindred spirit. One might deeply hope that the united church could be so shaped as to include those bodies which baptize by immersion and also the English-speaking churches of Lutheran heritage. Such a church of twelve or fifteen million communicants would be an exhibition of Christian union to move the imagination of mankind, and thus to speed the great reunion."

But the tale is not yet told of such movements to-

ward unity. There is the mission field, and what is taking place there is of such tremendous importance that its full import must be appreciated. I cannot do better than quote from an article by Dr. Basil Mathews in *The Review of the Churches*, "In the mission field itself the outstanding example of church unity is the South India United Church constituted (in 1908) by the union of Christian congregations connected with five separate missions in South India: the London Missionary Society and the American Board of Commissioners for Foreign Missions (both Congregationalist), the Church of Scotland, the United Free Church of Scotland, the Dutch Reformed Church in America, and (later) the Basel Mission (Swiss and German).

"Prolonged discussions have been entered upon by the South India Church with the Anglican representatives and the ancient Syrian Church of South India. Such a union would unite three Churches representing Western Catholic, Eastern Catholic, and Free Protestant Churches. If achieved it would be the first union in history between East and West, Catholic and Protestant, Episcopal and non-Episcopal. Similarly, in North and West India, 'the United Church of North India has been formed by a union of Congregational and Presbyterian Churches.' "

I must quote one other sentence which I believe Dr. Mathews would not have written had he been



at Lausanne. "It is not for such developments as these that the Lausanne Conference had the will or courage to thank God." It is true that Bishop Gore "deprecated thanking God for them, saying that they really may put back the larger unity," but the Conference was not with him. On the contrary it gave the heartiest endorsement to the words of Bishop Brent, who said, "I should like to give expression to thankfulness to God for the lead which Mission Churches abroad have given to the Home Churches in the matter of Church Union. Could we not for their encouragement express in some way the hope and prayer that the union toward which they are looking may be consummated according to God's will, and that a still wider union throughout the whole church may, under the blessing of God, come to pass?" And the preamble proposed by Bishop Brent represented the feeling running deeply through the thinking of the Conference. It is so important that it must be quoted. "More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from this Church because of its corporate feebleness. Our Missions count that as a necessity which we are inclined to look on as a luxury. Already this mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in the Conference cannot allow our spiritual

children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed, and labor side by side with the Christians who are working for indigenous churches until our common goal is reached." It is not an untrue picture Dr. Mathews draws when he says, "It may be a crude metaphor to visualize a great fire involving (if the conflagration spread) the destruction of multitudes of human beings, and the fire brigade when called out quarrelling as to who has the right to hold the hose; to turn on the nozzle; what water from which river shall be used, and into which section of the burning building it shall be put, until, finally, they decide that in the absence of any unity, each takes his separate bucket of water from his own particular well."

Suppose, however, that all the movements which have been mentioned should fully achieve their object, so that in the end Protestantism should be no longer an "ism" but the one united Protestant Church, have we gone very far? As far as many can definitely hope for, and, I fear, as far as many desire. The prejudice against anything savoring of Romanism is so strong that almost the last thing which many Protestants could wish for would be a movement which would draw them closer to the church from which their ancestors went out in the sixteenth century. Most Christians do not realize how little they have really accomplished in securing a united

Christendom when they have succeeded in uniting Protestantism. There would still remain the four great divisions of the Christian Church, Roman Catholic, Eastern Orthodox, Anglican, and Protestant, four great bodies each claiming to be Christian, all equally acknowledging the leadership of the divine Lord Jesus Christ, and all seeking to win the world to allegiance to Him. Here lies the audacity of Lausanne. It dared to face the whole question of church unity, the seemingly impossible task of uniting every church professing to follow Jesus Christ into a real and lasting unity. If its results seem meager, it requires but a glance at the problem to realize that to get four hundred men and women, from over seventy autonomous church organizations, together for three weeks to consider seriously the question of the unity of all Christendom is in itself an almost unbelievably successful achievement. When, in addition, these representatives from churches all over the world came together and sincerely tried to understand each other and did so not only without friction but in brotherly love, we must put it down that something is taking place in the Christian world. It has been said that such a gathering would have been impossible fifty years ago. I wonder whether it could have taken place at the opening of the present century. What is it that has taken place? It would seem that an intense desire for unity is now beginning to sweep over the Church of

Christ and is already registering itself in various movements toward unity, of which Lausanne is the most conspicuous and important.

Steps were taken at the Conference for a continuation of what was felt to be a movement getting under way at Lausanne. It was announced that the Continuation Committee, which had been appointed at the preliminary Conference at Geneva in 1920 for the purpose of arranging for and conducting the Conference which met at Lausanne in 1927, had now fulfilled its mandate. If the Conference now desired it another such Committee should be elected to which should be entrusted the study of the whole problem and the determination of further steps which might be taken. This was done and now again there is a Continuation Committee, with headquarters in Boston, but with a membership scattered over the world, which is expected to meet about once a year to carry out this general but most important behest of the Lausanne Conference.

As it begins its task the Committee feels that back of it is the urgent drive of a Christendom which is slowly but surely coming to realize the anomaly of its divided condition. There are those, an increasing army, who are becoming very impatient of delay, who think that something ought to be done at once. Symptomatic of this urgency is the volume by Reverend H. R. L. Sheppard, of London, *The Impatience of a Parson*, which asserts that the coming

Lambeth Conference of 1930 could remove the chief barrier to church unity by declaring for immediate and full inter-communion and the recognition of the orders of other churches as valid. One need not agree with all the energetic volume contains to feel the full force of the argument. What the author pleads for may best be put in his own words, "I am not so much pleading here for uniformity of thought and worship as for a number of Churches, welcoming, supplementing, and rejoicing in one another, and for a mutual toleration of divergent uses within the fellowship of one universal society whose business is to confront anti-Christ. My plea is not for the end of differences between Christians, but only for the recognition of their secondary importance." He would undoubtedly heartily commend a statement of Mr. J. H. Oldham, at Copec, "Differences were meant by God, not to divide, but to enrich."

This idea of Mr. Sheppard may seem extreme, but not to the vast majority of two classes in our Churches, classes which, as has already been said, were not adequately represented at Lausanne, the laymen and the young people. A letter came to me a few days ago from a layman, otherwise unknown to me, one who was not at Lausanne but who represents that great army of men on whom more than any others the church must depend, the ordinary lay members of the church. He wondered whether a conference of laymen alone could not be held on the



question of church unity. He felt that many of the questions which took so much of our time at Lausanne they could settle quite easily. He may have been too optimistic, but stood for what a writer in *The Congregationalist* put in this compact form, "Only as Churchmen were they kept apart. The obstacles were not spiritual—they were traditional and ecclesiastical." Mr. Horne, the American Methodist layman, expressed almost the same thought in his address before the New York Methodist Preachers' Meeting, "As a layman I was instructed, interested, and impressed by the proceedings, but found myself continually inquiring why theological dogmas and ancient traditions occupied such a prominent place in the face of the great subject of a united Christendom and the need of the world of to-day and to-morrow." Here again let a woman speak, Miss Slattery, who said this, "I had just come from a year of work with youth in Geneva. I had been very conscious of *The Present* with its demand that all men everywhere face the real issues vital to all humankind. At Lausanne I became immediately conscious of *The Past*—a long-gone Past. I had to attempt to respond in experience and thought to that Past. It was almost impossible to feel that the issues brought forward were important. Occasionally in some address To-day would flash out, and in three brief moments To-morrow challenged us. With this attitude of mind . . . it was perhaps inevitable that



## IS THERE LIGHT AHEAD, OR ONLY MIRAGE?

I should feel no satisfaction in the outcome of a Conference on Faith and Order whose members, representing the entire Protestant Church, found it quite impossible, *because of the Past*, to participate in the Holy Communion . . . in the name of the Christ whom they repeatedly declared had so earnestly prayed that 'they all may be one.' " Without laying too much stress on the fact that Miss Slattery did not seem to feel the full weight of the problem of intercommunion, in view of her reference to Protestants only, let us realize that these laymen are to be heard and thousands of others like them, and they may cut the Gordian Knot more quickly than the more prudent would deem wise.

But again there are the youth, with whom Miss Slattery has been working. They had a spokesman among the delegates of the Conference in the person of Reverend Harold W. Schenck, of the Reformed Church in America, Pastor in Nutley, New Jersey. I can but give a few sentences from his burning address, delivered on the Thursday before the Conference closed, "I refer to 'The Passionate Plea of the Youth of To-day'—the youth of all churches and countries and continents—for greater unity among Christian forces, a unity that will be expressed in a practical form that the world will understand, not in vague terms that require the service of a highly developed theological mind to interpret and explain. Unless this Conference can feel the pulse of Chris-

tian youth, sound its aspirations, and know its yearnings, it is only reviewing the failures of to-day. It is not sounding the trumpet call of hope and advance for to-morrow. It has been my privilege to feel the pulse of youth and study the attitude of ecclesiasticism in some fifteen countries of the world, and I am stating it mildly to say that youth is plainly apathetic, indifferent toward much of the creedal emphasis of the Church, and is chafing under the restrictions that these inherited forms impose." I could continue the quotation from this stimulating address, but it is enough to show that youth is impatient and anxious. It must see things plainly and they must drive right to the point.

Is there light ahead? How can one doubt it when the mission field, the laymen, and the young people are feeling and acting as they are? No living man can see his way through the obstacles. They are there, but am I fair in saying that they are more difficult than youth imagines but less so than the ecclesiastic would lead us to think? But the noteworthy fact, probably the most significant in some ways, is that the so-called ecclesiastic himself is deeply moved by the same desire for unity which begins to possess all his fellow-churchmen. He is ready with all others who are possessed of the same passion to carry out the spirit of Lausanne and treat all his fellow Christians as brothers. There may be barriers to the fullness of the fellowship but nothing can

withstand the incoming tide of trust and love if men make up their minds to keep pushing back the obstacles in their desire to find more and more common ground on which they all may stand. We do not quite know the way, but there is the goal, unity in Christ, and, thank God, He is in the hearts of all in every Church who are his followers. There is a unity already secured, achieved not by ourselves but by Him who in drawing all men to his cross draws them close to one another; and He is our sufficiency, He the foundation of unity, and He is now here, the one Lord of all those who belong together and will surely be one.

In the picture-gallery of the University of Lausanne, in the same building in which the Conference met, the chief place is given to a striking canvas of Jesus with His disciples standing at the table immediately after His last supper with them. His eyes are lifted as He looks up to His Father and prays, using the familiar words, "Father, the hour is come, glorify thy son that thy son also may glorify thee. . . . As thou has sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." It was fitting that in the same building with this picture should be held

the World Conference on Faith and Order, whose sole purpose was to promote and make possible the unifying of the Church of Jesus Christ, and thus fulfill His expectation that "they all may be one." There is light ahead; it is no mirage; Jesus Christ is alive forever more, and He is with us!









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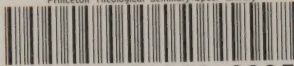
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